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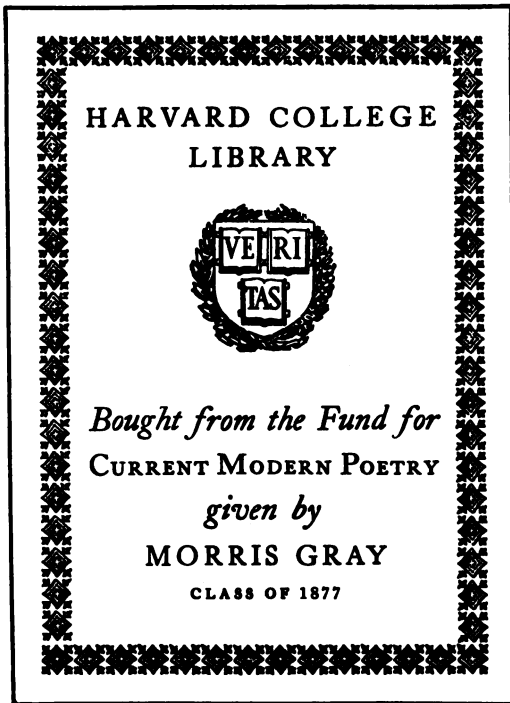
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PRACTICAL GRAMMAR

OF THE

SANSKRIT, LANGUAGE

FOR THE USE

OF

EARLY STUDENTS

BY

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## PREFACE.

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SANSKRIT though no longer spoken by the people at large, is still the classical language of India, the key to the religious, philosophical and legal literature of the country, the source from which many of the modern dialects now spoken at Calcutta, Benares, and Bombay have sprung, and the storehouse from which all draw a great portion of their vocables.

The necessity of acquiring some knowledge of this language as the best introduction to the study of the vernaculars, and as the only means of acquiring an insight into the national, social, and religious peculiarities of the Hindus, has produced in England a large number of works intended to facilitate and foster the study of Sanskrit; and the grammars of Colebrooke, Carey, Wilkins, Forster, Yates and Wilson will always occupy a high rank in the history of Sanskrit scholarship.

But the last work of this kind, and the only one which is now to be had in England, the 'Grammar of the Sanskrit Language. By Monier Williams. 2<sup>d</sup> ed. Oxford 1857', is, I am compelled to say, the least apt to accomplish the aim for which it is written.

Its author is so far from having mastered the language

which he ventures to teach, that he cannot even copy correctly from the grammars which he professes to improve, and the rules which he gives are full of gross faults and inadvertencies rendering this grammar a labyrinth of errors almost from beginning to end. It is not only an unsafe guide for the student but even an *ignis fatuus* sure to lead him astray.<sup>1</sup>

<sup>1</sup> In order to justify this strong censure, I shall notice first some striking blunders, inadvertencies and omissions all occurring in the space of a few pages of which the greater part is filled with simple paradigms. They may convey to the reader an idea of the sum total of mistakes which disgrace this book.

Rule 152 gives as nominative and accusative singular of the neuters *karman* and *nāman*—the paradigms of the neuters ending in *an*—the unchanged form of the bases, namely *karman* and *nāman*, instead of *karma* and *nāma*. It cannot be a mere misprint, for the same mistake is repeated twice.

Besides the Professor teaches in the same rule: 'the only difference between masculine and neuter nouns (viz. in *an*) is in the nom. and acc. cases sing., du., and pl.' Not true: they differ also in the vocative.

Rule 154 teaches the nonsense: 'When neuters in *an* compose the last member of compound adjectives, they may take the masc. or fem. form: thus *Vishṇuṣarmanāma paṇḍitaḥ* &c. The student might infer from this wording of the rule that it was also allowed to say *Vishṇuṣarmanāma paṇḍitaḥ*.

Rule 157 is not restricted to *brahmahan*, but applies to all compounds the last member of which is the root *han*, e.g. *vrītrahan*. At the same time the Professor has forgotten to teach that after the rejection of *a*, *h* is changed to *gh*. The quotation of the acc. pl. *brahmaghnas* and of the instr. sing. *brahmaghnā* cannot atone for this inadvertency; on the contrary the sudden appearance of these irregular forms will only perplex the student.

Rule 161 teaches: 'The neuter (viz. of the bases ending in *in*) con-

Besides, almost all grammars, instead of facilitating the study of this language, so rich in forms and words, seem

forms in every respect to the declension of *vdri* at 114.' According to this rule the student would form the voc. sing. *dhani* and *dhane* instead of *dhanin* and *dhani*.

Rule 162 gives no direction for the formation of the voc. sing. Of course the student would suppose that it follows the analogy of the paradigm *dhanin*, and will make it e. g. *pathin* instead of *panthás*.

Rule 166. The rules given for *ács* and *sajus* are not confined to these two nouns, but concern every *i* and *u* preceding a radical *s*. At the same time they apply not only to the masc. and fem., but also to the neuters of this class, which the Professor has forgotten to mention. The beginning of the rule: 'All nouns formed with the affixes *is* and *us* are neuter' is not true: e. g. *archis* and *chhadis* also fem., *dhanus* also masc.

Rule 166 a. The professor teaches: 'When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, they are declinable in the masc. and fem. according to the analogy of *chandramas* at 163; thus *utpalachakshus*.... makes N. masc. and fem. *utpalachakshús*.... and *çuchirochis*.... *çuchirochís*'. Both are wrong; the Nom. masc. and fem. are *utpalachakshus*, *çuchirochis* without lengthening the last vowel.

Rule 167. The *n* is inserted also in the voc. du., and pl. The rule for the formation of the voc. sing. not being given, the student will be puzzled at the sudden appearance of 'v.—*yan*.'

ib. The Professor teaches: 'The fem. *baliyasí* follows *mati* at 106', which may be only an inadvertency.

Rule 168 requires to be completed like rule 167.

ib. The Professor teaches: 'When this participle is formed with *ivas* instead of *vas*, the vowel is usually rejected in the cases where *vas* becomes *ush*'. It is not rejected *usually*, but always. What shall we say to the form *tenyushá* mentioned in the fourth note †? I know of no grammarian having taught such a barbarism.

Rule 171 concerning *jaras* is imperfect. The N.V. of the sing., the

rather to have increased its difficulties by want of a proper method.

I. D. A. of the dual and pl., and the loc. of the pl. can be formed only from *jará*, all the other cases optionally from *jaras* or *jará*; e. g. not only *jarasá* which the Professor mentions, but also *jarayá*.

Rule 175 puts forward as Loc. pl. of *sarvaçak* the forms '*sarvaçaksu* or *sarvaçakshu*, of *chitralikh* only *chitraliksu*'. Wrong: the only right forms, according to all grammars, except that published by the University of Oxford, are *sarvaçakshu*, *chitralikshu*.

Rule 175 b. The exception applies not only to *prānch* and *avānch*, but to all compounds in which the word preceding *anch* ends in *a*, e. g. *aparānch*, *adharānch*.

Rule 175 e. The Nom. sing. *viçvasrik* has long been shown to be false; *viçvasrit* only is allowed.

Rule 175 h. The spelling of **ऊंरि** *ūmrji* is wrong; it must be written **ऊंरिज** *ūmrji*. The Professor besides has forgotten to mention that the insertion of the nasal in this word is optional.

Perhaps this list of faults in a series of four and twenty rules may be deemed sufficient for justifying my censure. But in order to obviate the opinion that I selected a remarkably weak part of the work, I shall add still some other instances of the same kind, beginning from the first page.

Rule 1, line 13 the Professor says: 'Symbol for the final aspirate : *h*'. Wrong. This symbol, or rather the Visarga, is used also in the middle of simple and compound words, e. g. **मनःसु** *manas̄su*, **गीःपति** *gīḥpati*.

Rule 2. The Professor teaches: 'The short vowel **अ** *a* is never written unless it begin a word'. Wrong; it is also written when preceded by a vowel or diphthong, e. g. **गोअग्र** *goagra*. The same peculiarity should have been noticed also with reference to the other vowels, e. g. **पञ्चदृष्टि** *pañcvaishṭi*, **प्रअज** *prauga*, **शिअव** *śivaiva*, **तितअ** *titau*, **नमअक्ति** *namaukti* &c.

Rule 3. The Professor teaches: 'The vowels *u*, *ú*, *ri*, *ṛi*, *lṛi* not initial, are written under the consonant, after which they are pronounced'. Accordingly the student would expect to find **रु** = *ṛi*. For here

I have therefore thought it useful to compose an English grammar of the Sanskrit language, by which the

as well as in rule 5 (p. 4, l. 10) the author has forgotten to mention that *ri* is written *रि*.

Rule 5 (p. 4, l. 12) it is said: '(र r...) when the last (of a compound consonant) is written below'. It is written in the same manner also when standing between two consonants, e. g. कुड्‌र कुड्‌र-यानह.

Rule 6 (p. 5, l. 3) it is said: '(Anusvāra) is ordinarily used as a short substitute for any of the five nasals ... when no vowel intervenes between these letters and a following consonant'. Wrong: No grammarian, except the Professor allows to write e. g. प्रत्वं नञ्‌ति instead of प्रत्वं नञ्‌ति, nor जिञ्‌ति instead of जिञ्‌ति. The substitution of Anusvāra for nasals is restricted to certain conditions.

Rule 6 a, it is said: '(Anusvāra) is never admitted as a substitute for a final न् n ... unless the next word begin with t or ch'. Was the Professor not aware that the same rule applies when the next word begins with th or chh, or ṭ or ṭh?

Rule 6 b. The Professor teaches: 'It must never be forgotten that it (viz. the Anusvāra) is peculiarly the nasal of the aspirate ह h, the semivowels य y, र r, ल l, व v, and the three sibilants श ṣ, स sh, ष s; and it must always take the place of any other nasal that has to precede these letters in the same word'. There are more faults than words in this rule, and the student will be much puzzled on meeting in all printed books with forms like काम्यते kām̐yate, जिञ्‌ति jin̐vati, चञ्‌ते ch̐ñate instead of कायति, जिञ्‌ति, चयते, as prescribed by the Oxford grammar.

Rule 38 b. The Professor teaches: 'Particles when simple vowels and आ a, and ओ o as the finals of interjections, remain unchanged, as आ एव'. In regard to final आ a, this rule is false; the आ, in the example आ एव, belongs really to the first part of the rule, being a simple vowel.

Rule 41. The Professor teaches: 'If any hard letter ends a word, root or crude base, when any soft initial letter follows, the hard, . . . is changed to its own unaspirated soft.' This false rule is a little re-

student might master its elements in an easier, at all events in a safe way.

stricted by r. 41 b, where it is said: 'Rule 41 applies to terminations of nouns or verbs beginning with consonants, but not to terminations beginning with vowels.' But still, even after this restriction, the student, when applying it, will necessarily commit a vast number of blunders, e. g. स्वप् + याम् *svap-yām*, he will wrongly change to स्वप्याम् *svapjām*; वच् + वस् *vach-vas* he will be induced to change to वज्वस् *vajvas* &c.

Rule 41 a. The Professor teaches: 'There is an option allowed before nasals; that is, when any nasal begin the next word the final of the last word is usually ... changed to the nasal of its own class.' With regard to words meeting in a sentence this rule is indeed optional, but the Professor gives in the first place three examples, not of independent words, but of bases combined with affixes as वाक् + मय् (*vāk-maya*), and in these the change of the nasal is not optional, but necessary.

Rule 43. The Professor teaches that a conjunct consonant of any kind is not allowed to remain unchanged at the end of words.' Not true: र्क् *rk*, र्त् *rt*, र्त *rt*, or र्प् *rp*, whether radical or produced by phonetic changes of radical letters, e. g. of र्ग् *rg*, or र्च् *rch* &c. are allowed to terminate a word.

Rule 45 a, it is said: 'There is an exception in the case of *vidyut* + *vat* making *vidyutvat*.' But *vidyutvat* is not the only exception: all bases in *t* remain unchanged before the affix *vat*.

Rule 48 teaches: 'When छ *chh* is the original initial letter of a word and a previous word ends in a short vowel (or even a long vowel) then .... च् *ch* may be inserted; thus वि + छेद् *vi+chheda* may be written विच्छेद् *vichchheda*.' The rule speaks of words meeting in a sentence whilst the example is a compound word. But the whole rule is false: When words meet in a sentence or in a compound, च् *ch* must be inserted after short vowels and after the particles मा *mā* and आ *ā*. In all other cases the insertion after long vowels is optional.

Rule 50 and 51 are propounded in a very perverted and wrong manner. They are optional, and they concern also ह् *h* after ब् *b*.

Rule 53 applies also to थ् *th* छ *chh* and ठ् *th*.

In learning a foreign language one has two objects in view; first to become acquainted with its structure, secondly to use it for practical purposes.

Rule 55 teaches; 'If न् *n* ends a word when the next begins with श्र *ś*, then both न् *n* and श्र *ś* may remain unchanged.' Wrong: न् *n* must be changed to ञ् *ñ*. This fault is repeated in the table p. 38. The Professor's remarks on this point in the Preface show a total misapprehension of the real nature of Sandhi.

Rule 56 a, teaches: 'Final न् *n* before ज् *j*, or झ् *jh* is sometimes (but very rarely) written in the palatal form ञ् *ñ*; and before ढ् *ḍ*, ढ् *ḍh* in the cerebral form ण् *ṇ*.' But it *must* be so written always according to the phonetic rules of the classical Sanskrit.

Rule 58 (line 9). The Professor teaches: 'But the intervention of ... or of any letter whatever .... if conjunct with the nasal, prevents (the change of न् *n* to ञ् *ñ*).' Wrong; तृप्नु° *tripnu* and कुम्भा° *kshubhna* are the only exceptions of this kind and in the Veda even the former follows the general rule, making तृप्नु° *tripnu*°. In all the other cases the general rule holds good, e. g. क्षिप्नु° *kshipnu*. वृक्क° *vríkna* which the Professor gives as the right spelling is false; वृक्क° *vríkṇa* which he mentions as sometimes occurring, is the only *right* form.

Rule 62 a, runs thus: 'In some books final स *s* is allowed to remain unchanged before स *s* and to assimilate with initial श्र *ś*.' This is allowed not only in some books but in all. Besides the assimilation is not restricted to an initial श्र *ś*, but it may concern स *s* also before an initial श *śh*.

In rule 70 ल *l* is omitted, for after this also the change of स *s* to श *śh* is obligatory.

Rule 80, XII (p. 48, l. 26). The Professor teaches: 'When the initial of a word is compounded with *v* or *y*, these are resolved in *uv* and *iy* which are vriddhied.' Wrong: the rule applies regularly not to every *v* or *y* following the initial consonant, but only to compounds in which *v* and *y* are phonetic changes of original *u*, *i*, e. g. स्वाच्वा° compounded from सु and अच्वा°. स्वर° *svara* which the author mentions, belongs to the very small class of words which follow this rule anomalously.



The student having mastered the grammatical elements of the Sanskrit language will be able to parse all the words that he encounters in reading and to search their

Rule 108 b, teaches: 'हाहा *hāhā* ... assumes the terminations regularly throughout.' The student of course looking to the table of the terminations (r. 91) will be induced to form e. g. in the acc. of the pl. हाहास *hāhās* instead of the right हाहान् *hāhān*. For the formation of the voc. sing. he will find no rule at all.

Rule 108 c. *akkā* and *allā* are forgotten.

Rule 123 c. It is not stated that the gen. pl. of *strī* forms only *strīṇām*.

Rule 124. The Professor teaches: 'When, however, they (viz. *lakshmi* &c.) occur at the end of compounds .... they may optionally be declined as masculines in the D. Ab. G. and L. cases: thus D.—*lakshmye*; Ab. G.—*lakshmyas*; L.—*lakshmyi*.' Wrong: the D. is only—*lakshmyai*, the Ab. G.—*lakshmyās* and the L.—*lakshmyām*.

Rule 126. The termination *ām* is used not only in compounds which end in the root *nī* but also in the simple noun *nī*.

Rule 126 a. The Professor teaches: 'In the same way (viz. like compounds ending in *nī*) are declined ..... and जलपी *jalapī*.' The student led astray by this rule will form the Loc. sing. *jalapyām* instead of *jalapyi*.

Rule 126 c, teaches: 'स्वयम्भू (*svayambhū*) .... follows the declension of भू (*bhū*) .... 125 a.' The student led astray by this rule will form *svayambhuvai*, *°vās*, *°vām*, *°bhūnām* instead of *°ve*, *°vas*, *°vi*, *-bhuvām*.

The rules on the declension of the bases ending in *ī* and *ū* are not only full of faults but at the same time insufficient in every respect.

Rule 128 b, it is said: 'नृ *nṛi* .... usually makes नृणां *nṛiṇām* in the Gen. plur.' Wrong: instead of usually, it should have been optionally, for *nṛi* makes, either *nṛiṇām* or *nṛiṇām*.

Rule 130 is wrong and incomplete. After 'वद्री at 114' must be added: 'or, except in the N. V. A. cases, the declension of the corresponding masculine.' With regard to the formation of the Voc. sing. it ought to have been stated that it may either agree with the base or change the final *ri* to *ar*.

meanings in the dictionary. The Sanskrit syntax presenting no difficulty, he will be able to read and understand the ordinary Sanskrit books that have been edited for the

The declension of the simple neuters ending in *ṛi* is omitted.

Rule 141. The rules concerning the N. V. A. dual of the neuters and the base of the fem. are propounded wrongly and insufficiently. The optional insertion of *n* in the Pres. Partic. of the verbs ending in *ā* of the 2<sup>d</sup> conjugational class and in the participles of the 2<sup>d</sup> future is omitted and the rule for the verbs of the 8<sup>th</sup> and 9<sup>th</sup> conjugational classes is wrong; the form *kurvantī* instead of *kurvatī* is a barbarism.

There is also omitted the rule for the formation of the N. V. A. plur. of the Pres. Partic. of reduplicated verbs, and the student will be perplexed when meeting e. g. not only with *dadati* but also with *dadanti*.

Rule 181 is perplexing and wrong: perplexing because the student cannot gather from it which bases ending in *ṣ* or *śh* change these letters to *k* (*g*) and which to *ṭ* (*ḍ*); wrong because it is not *mṛish* which changes its final to *k* (*g*), but *mṛiṣ*.

Rule 182 teaches (l. 4): 'but in roots whose initial is *d*, the *h* which disappears as a final, is transferred to the initial *d* which becomes *dh* &c.' This is only a part of a general rule which applies (in this case) also to roots terminating in *h* and beginning with *g*, as *guh*. The general rule concerning final *gh* (*ḍh*), *dh*, *bh* and *h* is quite ignored by the Professor.

Rule 232 (l. 8). The Professor teaches: '*sva* is declined like *tat*.' The student led astray by this rule would form in the N. A. sing. of the neuter *svat* instead of *svam*.

Rule 233 (l. 4). The word 'constantly' is false; it should have been: 'in polite speech.'

Rule 236. According to this rule the N. A. sing. of the neuter would be *ekatarat*; but it is *ekataram*.

Rule 238. The words 'no sing.' after '*ubhaya*' are false. It has no dual according to almost all grammarians.

Rule 239 teaches wrongly: '*dvitiya* .... *trītiya* ... may either follow *svas* at 237 or *śiva* at 103.' The option between the pronominal and

use of beginners, such as Bopp's edition of the *Nala*, Schlegel's or Johnson's edition of the *Hitopadeṣa*, Bohtlingk's edition of the *Sakuntala*, my own *Chrestomathy* &c.

nominal declension is allowed only in the D. Ab. G. L. and here not only, as one would gather from the Professor's rule, in the masc., but also in the neuter and in the fem. gender.

Rule 247. The termination of the 2<sup>d</sup> pers. sing. Imperative *Parasmaipada hi* is ascribed wrongly also to the 7<sup>th</sup> and 8<sup>th</sup> conjugational classes. The 3<sup>th</sup> conj. class has no termination and should have been added under '—'.

Rule 285. The Professor teaches: 'But *prī* .... makes (viz. in the 10<sup>th</sup> conj. cl.) *pūraya*.' Wrong: *prī* makes regularly *pāraya*; *pūraya* belongs to *pūr*.

Rule 292 a. The Professor teaches: 'If a root end in *h*, the final *h* becomes *k* in the 2<sup>d</sup> and 3<sup>d</sup> sing. 1<sup>st</sup> pret.' Wrong: it becomes regularly *t*; it becomes *k* only if the root begins with *d*.

Rule 292 b. The obligatory change to *t* in the 3<sup>d</sup> sing. is forgotten by the Professor.

Rule 298. The Professor teaches: 'Final *dh* and *bh* before *ta* and *tha*, are changed, the one to *d*, the other to *b* .... But if the root begins with *d* it follows 42 c.' The student led astray by this false and insufficient rule would form e. g. from *dambh* in the participle of the Perf. Pass.—for these rules are applied by the author also here, cf. rule 305—*dhabdha* instead of *dabdha*.

Rule 305 a. The Professor teaches: 'Moreover, to compensate for the rejection of the final *h*, the radical vowel .... is lengthened .... as *muh* + *ta* *mūḍha* ....' The student led astray by this rule would also form from *trih* + *ta* *trīḍha* instead of *triḍha*.

The paradigms, although of course not so full of faults and absurdities as the rules, contain nevertheless a large number of blunders, e. g. rule 610 Frequentative *dādahye*, *dādahmi* instead of *dandahye*, *dandahmi*; r. 663 *dadiḥve* and *adiḥvam* instead of *dadidhve*, *adidhvam*, a blunder which is repeated also in many other instances; r. 664 *mimishē*,

... This being accomplished, the student will have to learn all the forms which may be derived from any noun or verb and to use them in the right way.

In my opinion it is particularly the mixing up of these two lines of study that renders the acquisition of a language so rich in grammatical forms as Sanskrit, so very difficult. By carefully separating them and pursuing in this grammar the first direction only, I hope to have lessened to a certain extent the difficulty of learning the Sanskrit language.

This short grammar will be sufficient I trust to enable beginners to make a considerable advance in the knowledge of the language, either with or without the assistance of a master, and I hope soon to publish a small reading-book which will still further facilitate the study of the learned language of India.

A master will see himself where it may be useful to leave out or to change the order which I have followed. I should advise for instance to pass over at first § 10 and § 19 to § 36, as well as § 184, and § 236 to § 238. Paragraphs 19 to 36 may be reserved for the time when the student begins to parse and translate himself; § 10 and § 184 &c. for the time when he advances to the more difficult study of the Veda. Those who study this grammar without the assistance of a master

*mimite* &c., whilst *mimishe*, *mimite* &c. alone are allowed; r. 666 b, the barbarism *jajanishi* and many other gross faults.

So much to justify my censure of this work, and I trust that it will be sufficient to show the author's complete unfitness for composing a Sanskrit grammar.

may omit only § 10 and § 184 &c.; but when beginning to translate, they must pay special attentions to §§ 19-36.

In concluding I may observe that this grammar is not written for the study of the native Hindu Grammarians, but only for the study of the common Sanskrit literature. Many of their rules are therefore omitted which are not countenanced by that literature, and which, for all we know, may be the result of grammatical speculation rather than the productions of the language as once spoken by the classical writers of ancient India.

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# PART THE FIRST.

## LETTERS AND PHONETIC RULES.

### CHAPTER I. LETTERS.

§ 1. The Sanskrit alphabet, called *Deranāgarī*, comprises the following letters:—

I. Five short and five long vowels, viz.

short: अ *a*, इ *i*, उ *u*, ए *ri*, ऋ *li*,

long: आ *ā*, ई *ī*, ऊ *ū*, ऐ *ri*, औ *li*.

II. Four diphthongs: ए *e*, ऐ *ai*, ओ *o*, औ *au*.

*Obs.* ए *e* is in most cases a combination of *a* and *i*, ऐ *ai* of *ā* and *i*, ओ *o* of *a* and *u*, औ *au* of *ā* and *u*.

III. 1. Two slight nasals; the one, called *Anusvāra*, is denoted by a dot — placed above the letter after which it is to be pronounced, e. g. अं *am*; the other, called *Anunāsika*, is denoted by a half-moon with a dot in it — and placed either above or after the preceding letter, in the latter case with an oblique dash under it, e. g. अँ or अँ॒ *an*.

2. An aspirate, called *Visarga*, which is denoted by two dots, placed one above the other (:), e. g. अः *ah*.

IV. Thirty-three consonants:—

1. five gutturals: क *ka*, ख *kha*, ग *ga*, घ *gha*, ङ *ṅa*,
2. five palatals: च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ña*,
3. five linguals: ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ण *ṇa*,
4. five dentals: त *ta*, थ *tha*, द *da*, ध *dha*, न *na*,
5. five labials: प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*,
6. four semivowels: य *ya*, र *ra*, ल *la*, व *va*,
7. three sibilants: श *ṣa*, ष *ṣha*, स *sa*,
8. the soft aspirate: ह *ha*.

*Observ.* 1. The second and fourth letters of the five first classes are aspirated i. e. combinations of the preceding unaspirated with *h*.

*Obs.* 2. The letter ह *ha* belongs to the guttural class, ञ *ṣa* to the palatal, श *sha* to the lingual, and स *sa* to the dental.

*Obs.* 3. In some texts of Vedic works ठ *ṭa* and थ *ṭha* are used instead of ड *ḍa* and ढ *ḍha*, if preceded and followed by vowels or diphthongs, e. g. रठः *ṭaḥ* instead of रडः *ḍaḥ*.

*Obs.* 4. The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b*, *c*, *d*, &c.

*Obs.* 5. The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2. It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters. However the transcription of Hindu proper names in Greek and Latin works as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence:—अ is to be pronounced like *a* in *apt*, आ like *a* in *far*, इ like *i* in *pin*, ई like *ee* in *feeble*, उ like *u* in *full*, ऊ like *o* in *move*, ऋ like *ri* in *rid*, ॠ like *rea* in *to read*, ए like *li* in *lid*, ऐ like *lea* in *to lead*, औ like *a* in *fate*, ए like the Italian *ai* in *mai*, ओ like *o* in *note*, औ like *ou* in *our*.

*Anusvāra* — before the semivowels य *ya*, र *ra*, ल *la*, व *va*, the sibilants ञ *ṣa*, श *sha*, स *sa*, and the aspirate ह *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class, to which the following letter belongs, e. g. before a guttural like the nasal of the guttural class (§ 1, IV, 1); कं गण *kang gaṇa*, कं जन *kanj jana*. The *Anunāsika* — seems to have been all but inaudible. *Visarga* (:) perhaps like the Greek *Spiritus lenis*.

क like *k* in *king*, ख like *kh* in *khan*, ग like *g* in *gun*, घ like *gh* in *Afghan*, ङ like *ng* in *to sing*.

च like *ch* in *church*, छ like *ch + h* in *churchhill*, ज like *j* in *jet*, झ like *j + h*, ञ like *n* in *singe*.

The linguals seem to have been pronounced like the corresponding dentals with the addition of a following *r*<sup>1</sup>. By the natives they are

<sup>1</sup> This pronunciation is also indicated by their origin. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence

articulated by touching the palate with the tongue further back in the mouth than in other articulations. The sound of the unaspirated cerebrals therefore may have some likeness to the pronunciation of the *t* and *d* in *trumpet*, *drain*; in the aspirated an *h* must be added.

The unaspirated dentals and labials, the स *sa* and the ह *ha*, are all pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. श *sha* is to be pronounced like *sh* in *shun*, ष *ṣa* like a sharp *s* as in *sit*, or perhaps like *ss* in *session*.

The pronunciation of the Vedic ऌ *ta* is doubtful, perhaps it was sounded like a hollow *l*.

§ 3. The vowel ऋ *ṛi* never appears in the radical, but only in the derivative part of a real word; ॠ *ṛi* only in one verb; ॡ *ṛi* not at all in any real word. — Anusvāra, ᳵ *Anundāsika*, and : *Visarga*, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later.

§ 4. When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after an other vowel or diphthong, it retains the shape given in § 1, I. II. When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced. The vowel ऋ *ṛi* however, if preceded by *r*, makes an exception and retains the form given in § 1, I, the sign for *r* being placed above the ऋ *ṛi*.

A short *a* which follows a consonant, is left unwritten, being understood to be inherent in it, e. g. क *ka*. The forms of the vowels and diphthongs, if preceded by a consonant, are:—

{	ॐ <i>á</i> ,	ॐ <i>i</i> ,	ॐ <i>í</i> ,	ॐ <i>u</i> ,	ॐ <i>ú</i> ,	ॐ <i>ri</i> ,	ॐ <i>ṛi</i> ,	ॐ <i>li</i> ,	ॐ <i>ḷi</i> ,	e. g.
	का <i>ká</i> ,	कि <i>ki</i> ,	की <i>kí</i> ,	कु <i>ku</i> ,	कू <i>kú</i> ,	कृ <i>kṛi</i> ,	कृ <i>kṛi</i> ,	कृ <i>kṛi</i> ,	कृ <i>kṛi</i> .	
{	ॐ <i>e</i> ,	ॐ <i>ai</i> ,	ॐ <i>o</i> ,	ॐ <i>au</i> ,	e. g.					
	के <i>ke</i> ,	कै <i>kai</i> ,	को <i>ko</i> ,	कौ <i>kau</i> .						

of a dental and *r*, e. g. चन्द्र *chandra* becomes चण्ड *chaṇḍa*, घूर्ण *ghūrṇa* (originally *ghūrṇa*) becomes घृण *ghṛṇa*, पत्र *patra* becomes पट्ट *paṭṭa*. The fact that *r* and *l* sometimes appear as substitutes for the linguals, as खोर *khora* and खोल *khola* instead of खोह *khoha*, seems to confirm this conjecture.

Some consonants alter their forms if combined with vowels. Thus:

र	ra	with	u	becomes	रु	ru
—	"	ऊ	ú	"	रू	rú
ह	ha	"	u	"	हु	hu
—	"	ऊ	ú	"	हू	hú
—	"	ए	ri	"	ह्रि	hri
श	ṣa	"	u	"	शु	ṣu
—	"	ऊ	ú	"	शू	ṣú
—	"	ए	ri	"	श्रि	ṣri.

*Anusvāra* — and *Anunāsika* — when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, e. g. कां *kām*, किं *kiṁ*, कीं *kīṁ*, कुं *kuṁ*, कूं *kūṁ*, कृं *kṛiṁ*, कें *keṁ*, कैं *kaiṁ*, कों *koṁ*, कौं *kauṁ*, कौं *kāu*, किं *ki*, कीं *ki*, &c. *Anunāsika* may be placed separately after the vowel with a dash under it, e. g. काः *kāu*.

§ 5. Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under the other and omitting the transverse line of the lower, as in तु *ṭṭa* (ट्ट), or by placing one after the other and dropping the perpendicular line of the first, as in ज्य *jya* (जय), ज्यि *jyi*, ज्यु *jyu*, &c.

When the र *r* precedes a consonant or a combination of consonants, it is placed at the top of it and assumes the shape of a crescent, e. g. र्य *rya*, र्य *rjya*. If these consonants are accompanied by marks of vowels or nasals, — is put at the right side of them, e. g. र्ये *rye*, र्ये *ryaṁ*, र्ये *rjyai*.

When र *r* is preceded by a consonant, it is written by a transverse line, or two divergent strokes at the foot of the preceding consonant or consonants, e. g. ग्र *gra*, ध्र *ṭhra*. This sign denotes also the *r* between two consonants, e. g. ध्र *dhrya*.

The shape of the single letters, when used in a combination, is sometimes considerably altered. The following is a list of those combinations which occur most frequently in our printed texts.

क *k-ka*, क *k-ta*, तय *k-t-ya*, त्क *k-t-va*, क *k-na*, क *k-ma*, कय *k-m-ya*, कय *k-ya*, क *k-ra*, त्रय *k-r-ya*, क *k-la*, क *k-l-ya*, क *k-va*, क *k-v-ya*.

क *k-sha*, ख *k-sh-ma*, ल *k-sh-ya*, ल *k-sh-va*, क *k-sa*;—ख *kh-ya*;—  
 ग *g-dha*, ग *g-na*, ग *g-ya*, ग *g-ra*, ग *g-r-ya*, ग *g-la*, ग *g-va*;—  
 घ *gh-na*, घ *gh-ma*, घ *gh-ya*, घ *gh-ra*;—ङ *ñ-ka*, ङ *ñ-k-ta*, ङ *ñ-k-t-ya*,  
 ङ *ñ-k-t-va*, ङ *ñ-k-ya*, ङ *ñ-k-ra*, ङ *ñ-k-sha*, ङ *ñ-k-sh-vā*, ङ *ñ-kha*,  
 ङ *ñ-kh-ya*, ङ *ñ-ga*, ङ *ñ-g-ya*, ङ *ñ-g-ra*, ङ *ñ-gha*, ङ *ñ-gh-ya*,  
 ङ *ñ-gh-ra*, ङ *ñ-ña*, ङ *ñ-ma*, ङ *ñ-ya*, ङ *ñ-sa*.

च ch-cha, छ ch-chha, ऊ ch-chh-ra, वू ch-chh-va, इ ch-ña, अ ch-ma,  
 य ch-ya;— छा chh-ya, छू chh-ra, छा chh-r-ya;— ज j-ja, ज्व j-j-va,  
 ज्ञ j-jha, ज्ञ j-ña, जम j-ma, जय j-ya, ज र-ja, जव j-va;— ण n-cha, ण n-ch-ma,  
 ण n-ch-ya, ऊह n-chha, ऊह n-chh-ra, ण n-ja, जम n-j-ma, जय n-j-ya.

इ t-ka, इ t-tā, झ t-t-ya, ख t-ya, ह t-sa;—य th-ya, र th-ra;—  
 ङ d-ga, ञ d-gha, ण d-da, ट d-ya;—अ dh-ya, क dh-ra;—ए n-ta,  
 ऒ n-tha, ण n-da, ण् न-d-ra, ण् न-d-r-ya, ए न-dha, ष न-na,  
 ष न-ya, व न-va.

त्क t-ka, त t-ta, त्व t-t-ya, च t-t-ra, त्व t-t-va, त्य t-t-ha, त्क t-na,  
 त्प t-pa, त्प t-p-ra, त्फ t-pha, त्म t-ma, त्म t-m-ya, त्थ t-ya, च t-ra,  
 ज्ञ t-r-ya, ल t-va, त्स t-sa, त्स t-s-na, त्स्य t-s-ya;— थ th-ya;— ङ d-ga,  
 ङ d-g-ra, ङ d-gha, ह d-da, हू d-d-ba, हू d-d-b-ra, ह्य d-d-ya, हू d-d-ra,  
 हू d-d-va, हू d-d-v-ra, ङ d-dha, ङ d-dh-ya, ङ d-dh-va, ङ d-na, हू d-ba,  
 हू d-b-ra, ङ d-bha, ङ d-bh-ya, ङ d-ma, ङ d-ya, हू d-ra, ङ d-r-ya,  
 हू d-va, हू d-v-ya, हू d-v-ra;— ध dh-na, ध dh-ma, ध dh-ya, ध dh-ra,  
 ध dh-va;— न्ध n-gh-ya, न n-ta, न्ध n-t-ya, न्ध n-t-ra, न्ध n-t-ha, न्ध n-da,  
 न्ध n-d-ra, न्ध n-dha, न्ध n-dh-ya, न्ध n-dh-ra, न n-na, न्ध n-n-ya,  
 न्ध n-p-ra, न्ध n-pha, न n-ma, न्ध n-ya, न n-ra, न्ध n-va, न्ध n-sa.

त p-ta, त्य p-t-ya, त्र p-t-r-ya, न p-na, प p-pa, म p-ma, य p-ya,  
प्र p-ra, ल p-la, व p-va, स p-sa;—फ ph-ya;—ब b-gha, ज b-ja,  
ड b-da, ध b-dha, ब b-ba, भ b-bha, व्य b-ya, र b-ra;—भ bh-ya,  
ध bh-ra, भव bh-va;—म m-na, म् m-pa, म्र m-p-ra, म्ब m-ba, म्भ m-bha,  
म्य m-bh-ra, मम m-ma, मय m-ya, म्र m-ra, म्ल m-la, मव m-va.

य *y-ya*, य्व *y-va*;—क *l-ka*, ल *l-ga*, ल *l-pa*, ल *l-ma*, ल *l-ya*,  
ल *l-la*, ल *l-va*;—व *v-ya*, व *v-ra*, व *v-va*.

ख ङ-cha, झ ङ-ch-ya, ञ ङ-na, ञ ङ-ya, ञ ङ-ra, ख ङ-la, ख ङ-va, झ ङ-ṣa;  
 — ञ sh-ka, ञ sh-k-ra, छ sh-ta, छ sh-t-ya, ञ sh-t-ra, छ sh-t-r-ya,  
 इ sh-t-va, छ sh-tha, छ sh-th-ya, छ sh-th-r-ya, ञ sh-na, ञ sh-pa,  
 ञ sh-p-ra, ञ sh-ma, ञ sh-ya, ञ sh-va;— ञ s-ka, ञ s-kha, ञ s-la,

स्त्र s-t-ra, स्था s-tha, स्न s-na, स्प s-pa, स्फ s-pha, स्म s-ma, स्म्य s-m-ya  
स्य s-ya, स्र s-ra, सव s-va, सस s-sa.

ह्र h-na, ह्र h-na, ह्र h-ma, ह्र h-ya, ह्र h-ra, ह्र h-la, ह्र h-va.

§ 6. When a word standing at the end of a sentence or hemistich terminates in a consonant, the mark ् called *Virāma* 'pause', which denotes the absence of a vowel, is placed at the foot of the final, e. g. अभवत् *abhavat*. The want of types for the compound consonants compels us to use this mark sometimes in the middle of a word, sentence or hemistich, as in एत्स *n-t-sa*. But this proceeding is at variance with the rules of Sanskrit orthography.

§ 7. The mark ऽ, called *Avagraha* 'separation', is inserted in the Vedic works between pure or nasalized vowels to denote the hiatus, e. g. यऽउवाच *ya uvācha*, महोऽस्ति *mahā asti*; and to separate the parts of a compound, e. g. घृतऽसुत *ghṛta-çchut*. In other works it serves to indicate the loss of a short अ *a* after a final ए *e* or ओ *o* (cf. § 23).

§ 8. The mark | indicates in prose the end of a sentence or part of a sentence, in poetry of an hemistich; || denotes in prose the end of a longer period, in poetry of a whole verse.

The sign °, which may be placed before or after a word, indicates that one or several words must be repeated from a preceding sentence or part of the same sentence. Thus: स एकया स तिसृभिः पञ्चभ्यो हि करोति । °सप्तभ्यो हि करोति ॥ *sa ekayā sa tisribhiḥ pañchabhyo hiṁ karoti | °saptabhyo hiṁ karoti ||* is written instead of *sa ekayā sa tisribhiḥ pañchabhyo hiṁ karoti | sa ekayā sa tisribhiḥ saptabhyo hiṁ karoti |*; or सविता शं नो भवतु । वरुणः ° । इन्द्रः ° ॥ *Savitā çaṁ no bhavatu | Varuṇaḥ ° | Indiraḥ ° ||* instead of *Savitā çaṁ no bhavatu | Varuṇaḥ çaṁ no bhavatu | Indiraḥ çaṁ no bhavatu*.

§ 9. The numerals are:—० १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ &c. (cf. § 255).

#### ACCENT.

§ 10. The Sanskrit language has one principal accent only, the acute, called उदात्त *Udātta* 'high tone'. It likewise distinguishes three different intonations, the *Svarita* स्वरित 'sounding tone', *Anudātta* अनुदात्त 'deep tone', and the *Anudāttatara* 'more than deep tone'.

1. The *Svarita* is the tone of a syllable which is immediately preceded by an acute, Udâtta, e. g. that of *hma* in ब्रह्म *brahma*, where *ra* has the acute. When a vowel which has the acute is changed into a semivowel, the vowel which follows the semivowel retains the *Svarita*. For instance, when the termination of the instrumental singular अद् *â* is added to तनु *tanû*, the final of which has the acute, the *Svarita* would fall on *â*, *tanû-â*. But as, according to a phonetic law, the *û* must be changed to *v*, which being a semivowel cannot have an accent, the acute, Udâtta, is lost and the *Svarita* alone remains, *tanvâ*. I shall call the latter kind of *Svarita*, the independent *Svarita*, as the Udâtta on which it depends, has disappeared.

2. The *Anudâtta* is the general intonation of speech, that is to say of those syllables, which are not distinguished by an Udâtta, *Svarita*, or *Anudâttatara*. Thus in अतारिष्म *âtârishma* the first syllable has the Udâtta, consequently the second the *Svarita*, and the last two are pronounced in the general tone, i. e. with the *Anudâtta*.

3. The *Anudâttatara* falls on the syllable or syllables, which precede an Udâtta or independent *Svarita*. For instance in तन्वा *tanvâ*, *vâ* has the independent *Svarita* and *tan* the *Anudâttatara*; in अग्निः *agnih* and अपनुवन् *âpnuvân* the final syllables *gnih* and *nav* have the acute, and consequently the preceding *a* and *âpnuvâ* the *Anudâttatara*.

There are several systems in use for marking the accents. The most common is that which is adopted in the Rig-Veda. There the *Svarita* and the *Anudâttatara* alone are indicated, the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, e. g. इन्द्रः *indrah*, अग्निः *agnih*. As the independent *Svarita* is preceded by an *Anudâttatara* and the इ *i* in इन्द्रः is not marked as such, the — on इः can denote the dependent *Svarita* only, and this being preceded always by an acuted syllable, it follows that the इ *i* has the acute. In अग्निः the *Anudâttatara* under अ *a* and the absence of the mark of the *Svarita* over ग्निः show that the latter syllable is acuted, whilst in तन्वा *tanvâ*, the mark of the *Anudâttatara* under the first syllable and that of the *Svarita* over the second show that the word has the independent *Svarita* on its last syllable *vâ*. In अपनुवन् the mark



of the Anudâttatara under the three first syllables and the absence of any mark on the last show that the word is an oxytonon, *âpnuvânâh*. In *मित्रावरुणौ* the Anudâttatara under the first syllable and the Svarita over the fourth show that the second and third must have the acute, *mitrâvâruṇau*. The unmarked syllables which are preceded by a Svarita are Anudâtta, e. g. in *अतारिष्म* *âtârishma* the syllables *rishma*; if they had the acute, they would be preceded by an Anudâttatara, and if they were Svarita or Anudâttatara, they would be distinguished by the corresponding marks.

These two marks ( - ' ) therefore are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, *कः* *kâh*; if Svarita, it has the mark of this intonation, *ह्यः* *hyâh*; being without accent, it is distinguished by the sign of the Anudâttatara, e. g. *च* *cha*.

What to disyllabic words, in *अग्निः* *agnih*, the first syllable having the Anudâttatara, the second has the Udâtta; in *इन्द्रः* *indrah*, the second syllable having the Svarita, the first has the Udâtta; in *स्वर्वत* *svârvat*, the first syllable has the Svarita, the second the Anudâtta; in *तन्वा* *tanvâ*, the first syllable has the Anudâttatara, the second the Svarita; in *समः* *samah*, both syllables having the Anudâttatara, the word has no acute accent.

What to trisyllabic words, in *आसीनः* *âsindh*, the two first syllables having the Anudâttatara, the last has the Udâtta; in *अग्निना* *agninâ*, the first having the Anudâttatara, the last the Svarita, the middle has the Udâtta; in *ब्रह्मणा* *brâhmanâ*, the second having the Svarita, the first has the Udâtta; in *अपिच्यम्* *apichyam*, the two first have the Anudâttatara, the third the Svarita; in *सध्र्यञ्चः* *sadhryâñchah*, the second has the Svarita, the first the Anudâttatara; in *स्वर्वते* *svârvate*, the first has the Svarita, the following two have the Anudâtta; in *समस्य* *samasya*, all the syllables having the Anudâttatara, the word has no acute accent.

What to words of four syllables, in *आमुवानः* *âpnuvânâh*, the first three syllables having the Anudâttatara, the last has the Udâtta. In *आमुवते* *âpnuvâte*, the third has the Udâtta, and so on.

The Anudâtta, dependent Svarita, and Anudâttatara of words, standing in the middle of a sentence or hemistich, are subjected to several changes which are caused by the influence of preceding or following words.

1. When a word which, when used singly, begins with more than one Anudâttatara, is preceded by an oxytonon, its first Anudâttatara is changed to a Svarita, and the rest except the last become Anudâttas. When it is preceded by a Svarita, all the Anudâttataras except the last are changed to Anudâttas, e. g. आमुवानः *âpnuvânâḥ* preceded by अग्निम् *agnim*, becomes आमुवानः *âpnuvânâḥ*; preceded by इन्द्रः *indrah*, आमुवानः *âpnuvânâḥ*.

2. A word ending in Anudâttas or in a dependent Svarita (i. e. a Svarita preceded by an Udâtta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudâtta or Svarita to Anudâttatara. Thus ब्रह्मणा *brâhmânâ* (ending with one Anudâtta), or गुचिबन्धुना *gûchibandhunâ* (ending with three Anudâttas), or ब्रह्म *brâhmâ* (ending with a dependent Svarita), before राजा *râjâ* (beginning with an acute) or स्वः *svâḥ* (having an independent Svarita), are modified into ब्रह्मणा *brâhmânâ*, गुचिबन्धुना *gûchibandhunâ*, ब्रह्म *brâhma* with Anudâttatara on the final.

3. a) When vowels combine by crasis or are changed:—

Udâtta with Udâtta or independent Svarita remains Udâtta, e. g. अद्य अत्रा *adyâ âtra* become अद्याच्च *adyâçchra*, क्व इत् *kvâ it* क्वेत् *kvêt*.— Udâtta with dependent Svarita or Anudâttatara becomes optionally Udâtta or Svarita, e. g. अद्य अरुणः *adyâ ârunâḥ* become either अद्यारुणः *adyârunâḥ* or अद्यारुणः *adyârunâḥ*, अद्य इदम् *adyâ idam* either अद्येदम् *adyêdam* or अद्येदम् *adyêdam*. If the Udâtta stands on ए or ओ, after which an original अ has disappeared, the Udâtta is changed to Svarita, e. g. ते अवदन् *tê âvadan* become ते वदन् *tê vadan*, ते अद्य *tê adyâ* become ते द्य *tê dyâ*.— Udâtta with a preceding Anudâttatara remains Udâtta, e. g. अत्रा *âtra â* become अत्रा *âtrâ*.— If a vowel with Udâtta is changed to a semivowel, the Udâtta is lost, e. g. अभिः *abhi* become अभ्यभि *abhyabhi*.

Independent Svarita with Anudâṭṭa or Anudâṭṭatara remains Svarita, e. g. क्व इव *kvà iva* become क्वेव *kvēva*, क्व इदम् *kvà idám* become क्वेदम् *kvēdám*.

Dependent Svarita with Anudâṭṭa remains Svarita, e. g. अत्र अभवत् *ātrā abhavat* become अत्राभवत् *ātrābhat*; with Anudâṭṭatara it becomes Anudâṭṭatara, e. g. अत्र इदम् *ātrā idám* become अत्रेदम् *ātrēdám*.

Anudâṭṭa with Anudâṭṭa remains Anudâṭṭa, e. g. ब्रह्मणा अभवत् *brāhmaṇā abhavat* become ब्रह्मणाभवत् *brāhmaṇābhat*; with Anudâṭṭatara it becomes Anudâṭṭatara, e. g. ब्रह्मणा इदम् *brāhmaṇā idám* become ब्रह्मेदम् *brāhmaṇēdám*. Anudâṭṭa is changed to Svarita when a preceding Svarita by crasis is changed to Udâṭṭa, e. g. अद्य अस्ति *adyā āsti* become अद्यास्ति *adyāsti*; it is changed to Anudâṭṭatara, if a following Anudâṭṭatara is lost by crasis, e. g. इन्द्रं अद्य *indrā ādyā* become इन्द्राय *indrādyā*.

b) Two additional marks, the numerals १ and ३, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable which contains a short vowel and has an independent Svarita, or one produced by the loss of the Udâṭṭa (cf. 3, a), is followed by an Udâṭṭa or by an independent Svarita, or when it stands at the end of a sentence or hemistich, the sign १ is placed after it. When the Svarita vowel is long, the sign ३ is added under the same conditions; at the same time the mark of the Anudâṭṭatara is placed under the accented syllable and the second Svarita is left unmarked, e. g. क्व१ तत् *kvà tát*, तन्वा३ मम् *tanvā máma*, यो३ ह्यो *yō hyò*, पक्वो३ द्धिन्द्र *pakvò ddhīndra*, at the end वीर्य१म् *vīryám*.

## § 11.

## EXERCISE IN READING (Rig-Veda I, 62).

प्र मन्त्रहे षवसानाय शूषमाङ्गुषं गिरिणसे अङ्गिरस्वत् ।

*prá manmahe śavasānāya śūṣhām āṅgūśhām girvaṇase aṅgirasvát*

सुवृत्तिभिः सुवत् अग्निमयायार्चामार्कं नरे विश्रुताय ॥ १ ॥

*svvṛtibhiḥ stuvat āgṇimiyāyārchāmārkām nāre viśrutāya*.

वी॒ महि॑ महि॒ नमो॑ भर॒ध्वमा॑कू॒ष्यं श॒वसा॑नाय॒ सामं॑ ।  
*dā vo mahé mādhi namo bharadhvam āṅgūshyāṁ śavasānāya sām*  
 ना नः॑ पू॒र्वे पि॒तरः॑ प॒द्म॒ञ्चा अ॒र्चन्तो॑ अ॒ङ्गिर॑सो गा अ॒वि॒न्दन् ॥ २ ॥  
*nā naḥ pūrve pitaraḥ padmañchā archanto āṅgirasasō gā āvinḍan.*  
 ऋ॒क्षाङ्गि॑रसां चेष्टी॒ वि॒दत्स॑र॒मा त॑नयाय॒ धा॒सिम् ।  
*ṛśyāṅgirasāṁ cheshtāi vidāt sarāmā tānayāya dhāsim*  
 ह॒सति॑भि॒नद॑द्भि॒ वि॒दन्नाः॑ स॒मु॒स्त्रिया॑भि॒र्वाव॑शन् नरः॑ ॥ ३ ॥  
*ihāspatir bhinād ādriṁ vidd gāḥ sām usriyābhir vāvaśanta naraḥ.*  
 सु॒ष्टु॒भा स॑ सु॒भा स॒प्त वि॑प्रैः स्व॒रेणा॑द्भि॒ स्व॒र्यो॑ऽ नव॒मिः ।  
*sushṭubhā sā stubhā sapta vipraiḥ svarēṇādriṁ svaryo nāvagvaiḥ*  
 र॒क्षु॒भिः॑ फ॒लि॒गमि॑न्द्र श॒क्र व॒लं र॑वेण॒ दर॑यो द॒श॒मिः ॥ ४ ॥  
*raṣṭrūbhiḥ phaligām indra śakra valāṁ rāveṇa darayo daśagvaiḥ.*  
 णि॒गो अ॒ङ्गि॒रोभि॑र्द॒सा वि॑ व॒र॒शसा॑ सू॒र्येण॑ गो॒भि॒रन्वः॑ ।  
*ṇigāo āṅgirobbhir dasma vi var uśhāsā sūryeṇa gōbbhir āndhaḥ*  
 वि॒ भू॒म्या अप॑प्रथय॒ इन्द्र॑ सा॒नु दि॒वो र॑जं उ॒पर॑मस्त॒भायः॑ ॥ ५ ॥  
*vi bhūmyā aprathaya indra sānu divo rāja ūparam astabhāyaḥ.*  
 त॒दु प्र॑य॒क्षत॑ममस्य॒ कर्म॑ द॒स्यस्य॑ चा॒रुत॑ममसि॒ दंसः॑ ।  
*tadu prāyakshatamam asya kārma dasmāsya chārutamam asti dāṁsah*  
 ण॒प॒रे य॒दुप॑रा॒ अपि॑न्वन्मध्व॒र्णसो॑ न॒द्यप॑स्त॒स्रः ॥ ६ ॥  
*ṇapare yād ūparā āpinvan mādhvārṇaso nadyāḥ chātasraḥ.*

## CHAPTER II. PHONETIC RULES.

### SECTION I. GENERAL PHONETIC RULES.

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds. To the former belong the vowels and diphthongs, the semivowels (§ 1, IV, 6), the three last letters of the five first classes (in § 1, IV), and the aspirate (§ 1, IV, 8); to the latter the first letters of the five first classes and the sibilants (§ 1, IV, 7), viz.

hard or surd letters: क ख च छ ट ठ त थ प फ and श ष स  
 k kh ch chh ṭ ṭh t th p ph ś ṣ s

soft or sonant: ग घ ङ झ ञ ड ढ द ध ब भ  
 g gh j jh ḍ ḍh d dh b bh  
 and ङ ज ण न म य र ल व ह  
 ṅ ṅ j n m y r l v h

with all the vowels and diphthongs.

The ten first of each class correspond with each other, viz. क k with ग g and so on up to फ ph with भ bh.

§ 13. A Sanskrit word may end in any vowel (except च्च ri, छ्छ ḥi, छ्छ ḥi), a diphthong, the Visarga :, the Anusvâra —, Anunâsika —, the consonants ङ ṅ, ज्ञ j, न n, म m, क k, ट ṭ, त t, प p, and the compound consonants क्क rk, ट्ṭ ṭt, र्त् rt, प्प rp, but in the latter only when both are radical, or changed from radical ones.

§ 14. छ chḥ between two vowels becomes च्छ chchh; for instance when the termination अति ati is added to the base गच्छ gachh, it becomes गच्छति gachchh-ati.

§ 15. When two र r meet together, one is rejected and a preceding short vowel is made long, e. g. the crude form of the frequentative अरि arri together with the termination अति ati, which ought to be अरुरति arrati according to the general rule in § 91, becomes आरति ârati; दुर dur compounded with रोहण rohaṇa makes दूरोहण dūrohaṇa; पुनर punar followed by राम: rāmaḥ becomes पुना राम: punâ rāmaḥ.

§ 16. When न n, followed by a vowel, diphthong or न n, म m, य y, or व v, is preceded by a च्च ri, छ्छ ḥi, र r, or श sh, either immediately or separated by intermediate vowels or diphthongs, guttural or labial consonants, म m, य y, व v, or ह h, it is changed to the cerebral ण ṇ, e. g. पूर + न pūr + na becomes पूर्ण pūrṇa, कर + ण kar + ṇa, कारण karaṇa, कार्य + मान kârya + māna, कार्यमाण kâryamaṇa, गामिनी gâminî combined with preceding वृष vṛiṣha becomes वृषगामिनी vṛiṣhagâminî, नीयते nîyate preceded by प्र pra becomes प्रणीयते pra nîyate.

Under the same condition a double न n is changed to ण ṇ, e. g. विश्न विश्न vishann, where ण ṇ are substitutes of original न n.

§ 17. If a dental sibilant स् *s*, followed by a vowel or diphthong, or त् *t*, थ् *th*, न् *n*, म् *m*, or य् *y*, is preceded by any vowel (except अ *a*, or आ *ā*), or by a diphthong, or क् *k*, र् *r*, or ल् *l*, it is changed to श् *sh*, though an Anusvāra  $\text{—}$ , Anunāsika  $\text{—}$ , or Visarga : may intervene, and the following त् *t*, थ् *th*, and न् *n* become ट् *ṭ*, ठ् *ṭh*, and ण् *ṇ*, e. g.

वक् + सति <i>vak + syati</i>	becomes	वक्षति <i>vakshyati</i>
बिभर् + सि <i>bibhar + si</i>	"	बिभर्षि <i>bibharshi</i>
सुवल् + सु <i>suval + su</i>	"	सुवल्शु <i>suvalshu</i>
हविस् + आ <i>havis + ā</i>	"	हविषा <i>haviṣā</i>
अग्नि <i>agni</i> compounded with स्था <i>stha</i>	"	अग्निष्ठ <i>agnishṭha</i>
नि स्थास्यामि <i>ni sthāsyāmi</i>	"	नि श्थास्यामि <i>ni sthāsyāmi</i>

Observ. to §§ 16, 17. These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (cf. my Vollständige Grammatik § 22-51).

§ 18. The vowels इ *i* and उ *u* preceding a radical र् *r*, or व् *v* are made long, if an other consonant follows, e. g.

गुर् + न् <i>gur + na</i>	becomes	गूर्ण <i>gūrṇa</i> (cf. § 16)
दिव् + यामि <i>div + yāmi</i>	"	दीव्यामि <i>divyāmi</i>

The same rule applies to verbs which in our Dictionaries, or collections of roots (Dhātupāṭhas), have a short *i* or *u* before *r*. These, if followed by a suffix beginning with a consonant, lengthen their vowels, e. g. कूर्द् + अति *kurd + ati* becomes कूर्दति *kūrdati*.

## SECTION II. CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH.

§ 19. The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds, and those from §§ 25 to the bases and affixes in secondary derivatives (cf. § 192), if these affixes begin with any consonant, except य् *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short; *a + a* makes *ā*; *i + i* makes *ī*; *u + u*, *ī + ī*, *ū + ū*, e. g.

अत्र । अस्ति <i>atra asti</i>	become	अत्रास्ति <i>atrāsti</i>
गता । अस्ति <i>gatā asti</i>	"	गतास्ति <i>gatāsti</i>
अत्र । आसीत् <i>atra āsit</i>	"	अत्रासीत् <i>atrāsit</i>
गता । आसीत् <i>gatā āsit</i>	"	गतासीत् <i>gatāsit</i>
इति । इदम् <i>iti idam</i>	"	इतीदम् <i>itīdam</i>
इति । ईहा <i>iti ihā</i>	"	इतीहा <i>itīhā</i>
खादु । उत <i>svādu uta</i>	"	खादूत <i>svādūta</i>
पितृच्छति <i>pitṛi-ṛiti</i> (a compound)	"	पितृति <i>pitṛīti</i> .

§ 21. When a word, or first part of a compound, ends in अ *a* or आ *ā*, and the following begins 1. with इ *i* or ई *ī*, the two vowels become ए *e*, e. g. इह । इदम् *ihā idam* and likewise ईहा । इदम् *ihā idam* become इहेदम् *ihedam*, ईहेदम् *ihēdam*,— 2. with उ *u* or ऊ *ū*, they become ओ *o*, e. g. इह । उत *ihā uta* become इहोत *ihota*, स्वाञ्जत *tvā-ūta* (a compound) becomes त्वोत *tvota*,— 3. with च्छ *ṛi* (च *ri*), they become अर् *ar*, e. g. इह । च्छतुः *ihā ṛituh* become इहर्तुः *ihartuh*, गता । च्छतुः *gatā ṛituh* become गतर्तुः *gatarartuh*,—(4. with ल *li* or लृ *lṛ*, they become अल् *al*),— 5. with ए *e* or ऐ *ai*, they become ऐ *ai*, e. g. इह । एव *ihā eva* become इहेव *ihāiva*, इह । ऐन्द्रः *ihā aindraḥ* become इहैन्द्रः *ihāindrah*,— 6. with ओ *o* or औ *au*, they become औ *au*, e. g. इह । ओजः *ihā ojaḥ* become इहौजः *ihaujah*, गता । औरसा *gatā aurasā* become गतीरसा *gataurasā*.

Exceptions: 1. A final अ *a* and आ *ā* are rejected, if the following word begins with ए *e* or ओ *o* which has been produced by a combination of a radical *i* or *u* with the preposition आ *ā* (§ 188), e. g. अद्य । ओढः *adya oḍhaḥ* (compounded from *ā* and *ūḍhaḥ*) become अद्योढः *adyoḍhaḥ*.

2. The final अ *a* and आ *ā* of a preposition 1. combines with the beginning च्छ *ṛi* of a verb to आर् *ār*, e. g. प्र । च्छच्छति *pra ricchchhati* makes प्रार्च्छति *prārṇchchhati*, 2. is rejected before the beginning ए *e* or ओ *o* of a verb (except इ *i* 'to go' and एध् *edh* 'to increase'), for instance प्र । एजते *pra ejate* become प्रेजते *prejate*.

For other exceptions to these exceptions cf. my *Vollständige Grammatik* § 86, Exc. 7. 8. 9.

§ 22. When a word, or first part of a compound, ends in इ *i* or ई *ī*, उ *u* or ऊ *ū*, च्छ *ṛi* (or च *ri*, ल *li* or लृ *lṛ*), and the following begins

with a heterogeneous vowel or a diphthong, इ i and ई ī are changed to य y, उ u and ऊ ū to व v, अ a (ऌ ṛi) to र r, (ऌ ḷi and ऌ ḷi to ल l). Thus:

इति । अत्र <i>iti atra</i>	makes	इत्यत्र <i>ity atra</i>
मही । अत्र <i>mahī atra</i>	”	मह्यत्र <i>mahy atra</i>
इति । उत <i>iti uta</i>	”	इत्युत <i>ity uta</i>
इति । अतम् <i>iti ritam</i>	”	इत्यतम् <i>ity ritam</i>
इति । एव <i>iti eva</i>	”	इतिव <i>ity eva</i>
पितृऋषे <i>pitṛi-ṛiṣa</i> (a compound)	”	पितृर्षे <i>pitṛarṣa</i> .

§ 23. When a word ending in ए e or ओ o, is followed by a word beginning with अ a, the latter vowel is rejected, and this elision is sometimes indicated by § (called *Avagraha* ‘separation’, cf. § 7), e. g.

गजो अभवत् *gajo abhavat* make गजो भवत्, or गजो ऽभवत् *gajo bhavat*.

Followed by any other vowel or diphthong, a final ए e may be changed to अय ay, and ओ o to अव av, or both may become अ a, for instance:

वने । आस्ते *vane āste* become either वनयास्ते *vanay āste*, or वन आस्ते *vana āste*.

विष्णो आस्व *viṣṇo āsṣva* either विष्णवास्व *viṣṇav āsṣva*, or विष्ण आस्व *viṣṇa āsṣva*.

A final अ a, thus deduced from ए e or ओ o, does not undergo the modifications prescribed in § 20. 21, thus वन आस्ते *vana āste* cannot become वनास्ते *vanāste*.

§ 24. Concurring with a vowel or diphthong, a final ऐ ai may be changed to आय āy, and a final औ au to आव āv, or both become आ ā, e. g. तस्मै । अवेदयत् *tasmai avedayat* make either तस्मायवेदयत् *tasmāy avedayat*, or तस्मा अवेदयत् *tasmā avedayat*, तौ । उभौ *tau ubhau* either तावुभौ *tāv ubhau*, or ता उभौ *tā ubhau*.

The final आ ā being thus the substitute of ऐ ai or औ au, does not undergo the modifications taught in §§ 20. 21.

*Exceptions:* 1. Final ई ī, ऊ ū, and ए e, when terminations of the Dual of a noun, pronoun or verb, and अमी *amī*, the nom. plur. msc. of the pronoun अदस् *adas*, are left unchanged before the vowels and diphthongs, nor does such an ए e cause the elision of a following अ a.



Thus मती रह *matī iha*, धेनू अत्र *dhenū atra*, पकेते अत्र *packete atra* (cf. §§ 20. 22. 23. 180. 228).

2. For other anomalies particularly in the Vedas cf. my *Vollständige Grammatik* § 86 Exc. and § 92.

§ 25. A final Visarga (:), when followed by क *k*, ख *kh*, प *p* or फ *ph*, is left unchanged, e. g. गजः क्रामति *gajāḥ krāmati*.

*Exc.* Sometimes, especially in the Vedic language, the final Visarga of a preposition or first part of a compound, if preceded by अ *a*, is changed to स *s*, and if preceded by इ *i* or उ *u*, to श *sh*, e. g. निः। क्रामति *niḥ krāmati* (cf. § 188) become निष्क्रामति *niṣh krāmati*.

§ 26. Visarga (:) followed by च *ç*, श *sh*, or स *s*, may either be left unchanged or may be assimilated to the following sibilant, f. i. गजः। चेतै *gajāḥ çete* make either गजः चेतै *gajāḥ çete*, or गजश्चेतै *gajaç çete*; गजाः। षट् *gajāḥ shaṭ* either गजाः षट् *gajāḥ shaṭ* or गजाश्चषट् *gajāsh shaṭ*; गजाः सप्त *gajāḥ sapta* or गजास्सप्त *gajās sapta*.

§ 27. Visarga (:) followed by च *ch* or छ *chh*, becomes च *ç*, e. g. गजः। चरति *gajāḥ charati* = गजश्चरति *gajaç charati*. If it precedes द *t* or ध *th*, it is changed to श *sh*, e. g. गजः। टिट्ठिभः *gajāḥ ṭiṭṭibhaḥ* = गजश्चिट्ठिभः *gajash ṭiṭṭibhaḥ*; preceding त *t* or थ *th*, it is changed to स *s*, e. g. गजः। तरति *gajāḥ tarati* = गजश्चरति *gajas tarati*.

§ 28. Before a soft or sonant letter (cf. § 12) Visarga (:) is changed to र *r*. Thus:

ज्योतिः	महत् <i>mahat</i>	make	ज्योतिर्महत् <i>jyotir mahat</i>
ज्योतिः	अस्ति <i>asti</i>	"	ज्योतिरस्ति <i>jyotir asti</i>
ज्योतिः	गच्छति <i>gachchhati</i>	"	ज्योतिर्गच्छति <i>jyotir gachchhati</i>

*Exc.* 1. If Visarga, being the substitute of an स *s* (§ 3) and preceded by a short अ *a*, be followed by an initial अ *a* or a soft consonant (§ 12), it forms together with the penultimate the diphthong औ *o*. An initial अ *a* which follows an औ *o* so produced, is dropped, according to § 23, e. g. गजः। अभवत् *gajāḥ* (with Visarga (:) *h* for original स *s*) *abhavat* become गजो भवत् (or अभवत्, § 7) *gajo bhavat*, गजः। महान् *gajāḥ mahān* become गजो महान् *gajo mahān*. If the following word begins with any other vowel than अ *a*, or with a diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, e. g. गजः। आसीत् *gajāḥ āsit* become गज आसीत् *gaja āsit*.

2. The Visarga (:) for original स् *s*, preceded by चा *ā*, is dropped before vowels, diphthongs, and soft consonants. Here also (cf. Exc. 1) concurring vowels are not changed, e. g. गजाः । अभवन् *gajāḥ abhavan* become गजा अभवन् *gajā abhavan*, गजाः । भवन्ति *gajāḥ bhavanti* become गजा भवन्ति *gajā bhavanti*.

Obs. On account of the foregoing exceptions it being necessary to know whether Visarga be the substitute of an स् *s* or र् *r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar in their original shape terminating in र् *r* or स् *s*, e. g. शिवस् *śivas* (Nominative Singular), अबिभर् *abibhar* (2<sup>d</sup> and 3<sup>d</sup> person of the Imperfect Parasmaipada), instead of शिवः *śivaḥ*, अबिभः *abibhaḥ*.

§ 29. Final ङ् *ñ*, ज्ञ् *ṇ*, and न् *n*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, e. g. प्रत्यङ् । आस्ते *pratyāñ āste* become प्रत्यङ्गास्ते *pratyāññ āste*, अभवन् । अत्र *abhavan atra* become अभवन्नत्र *abhavann atra*.

§ 30. A final dental nasal न् *n* followed by च् *j*, छ् *jh*, ज्ञ् *ñ*, or ञ् *ṣ*, becomes ज्ञ् *ñ*, e. g. प्रश्नात् । जायते *praśāñ jāyate* make प्रश्नाज्ञायते *praśāññ jāyate*; followed by द् *ḍ*, ध् *ḍh*, or ण् *ṇ*, it becomes ण् *ṇ*, e. g. तान् । दामरान् *tān dāmarān* make तान्दामरान् *tāñ dāmarān*; followed by ल् *l*, it becomes ल्ल् *ḷ*, e. g. तान् । लभते *tān labhate* become तान्ल्लभते *tāñ labhate*.

§ 31. When a final न् *n* is followed by the hard consonants of the 2<sup>d</sup>, 3<sup>d</sup>, or 4<sup>th</sup> class (§ 1, IV.), viz. च् *ch*, छ् *chh*, ट् *ṭ*, ठ् *ṭh*, त् *ṭ*, or थ् *th*, the sibilant of the class, to which the following letter belongs (see § 1, Obs. 2), must be inserted after it, and the न् *n* is changed to Anusvāra — or Anunāsika —; e. g. अभवन् । च *abhavan cha* make अभवन्च *abhavañṣ cha*, तान् । ठक्कुरान् *tān ṭhakkurān*, तान्ठक्कुरान् *tāñṣ ṭhakkurān*, तान् । तत्र *tān tatra*, तान्त्र *tāñṣ tatra*.

§ 32. 1. A final न् *n* is changed to Anusvāra — or Anunāsika —, when followed by र् *r*, the sibilants ञ् *ṣ*, श् *śh*, स् *s*, or the aspirate ह् *h*, e. g. तम् । रथम् *tam ratham* make तं रथम् *tāñ ratham*, गजम् । हन्ति *gajam hanti*, गजं हन्ति *gajāñ hanti*.

2. Before य् *y*, ल् *l*, and व् *v*, it may either become Anusvāra, or may be assimilated to the following letter, retaining at the same

time a slight nasalization marked by the sign of the Anunâsika, e. g. तम् । यवम् *tam yavam* make either तं यवम् *tañ yavam*, or तय्यवम् *tañ yavam*, तम् । लम्बमानम् *tam lambhamānam* either तं लम्बमानम् *tañ lambh.*, or तल्लम्बमानम् *tal lambhamānam*.

3. Preceding any other consonant, final म् *m* may either be changed to Anusvâra —, or to the nasal of that class, to which the following consonant belongs, e. g. तम् । गणम् *tam gaṇam* make either तं गणम् *tañ gaṇam*, or तङ्गणम् *tañ gaṇam*, तम् । डामरम् *tam dāmaram* either तं डा० *tañ dā.*, or तण्डा० *tañ dā.*

*Observ.* When the following word begins with the conjunct consonants ह् *hn*, ह्य् *hm*, ह्य् *hy*, ह्ल् *hl*, or ह्व् *hv*, a preceding final म् *m* may undergo the changes prescribed in § 32, 1, or may be treated as if it preceded the second member of the combination, e. g. तम् । ह्यः *tam hyaḥ* may become, according to § 32, 1, तं ह्यः *tañ hyaḥ*, or, according to § 32, 2, तय्यह्यः *tañ hyaḥ*.

§ 33. A final क् *k*, ट् *t*, त् *t*, or प् *p*, followed by a sonant letter (§ 12), is changed to the corresponding sonant, viz. ग् *g*, ङ् *ṅ*, द् *d*, and ब् *b* (§ 12), e. g. वाक् । अभूत् *vāk abhūt* become वाग्भूत् *vāg abhūt*, षट् । गच्छन्ति *ṣaṭ gachchhanti* become षङ्गच्छन्ति *ṣaṭ gachchhanti*. But if the following soft letter be a nasal, the final क् *k*, ट् *t*, त् *t*, and प् *p* may be changed also to the nasals of their own classes (§ 1, IV), viz. ङ् *ṅ*, न् *n*, न् *n*, and म् *m*, thus वाक् । मम् *vāk mama* may become either वाग्मम् *vāg mama* or वाङ्मम् *vāñ mama*, तत् । न *taṭ na* either तद् *tad na* or तन् *tan na*. The latter change is generally preferred, and before secondary suffixes it is obligatory; e. g. वाक् + मय *vāk + mayā* only वाङ्मय *vāñmaya*.

§ 34. 1. A final त् *t* before च् *ch*, छ् *chh*, or ञ् *ṣ* is changed to च् *ch*, e. g. तत् । च *taṭ cha* become तच्च *tach cha*.

2. Before ज् *j* or झ् *jh* it is changed to ज् *j*, e. g. तत् । जायते *taṭ jāyate* become तज्जायते *taj jāyate*.

3. Before ट् *t* or ठ् *ṭh* it becomes ट् *t*, e. g. तत् । टङ्कम् *taṭ ṭaṅkam* make तट्टङ्कम् *taṭ ṭaṅkam*.

4. Before ड् *ḍ* or ढ् *ḍh* it becomes ड् *ḍ*, e. g. तस्मात् । डामरात् *tasmat dām.* make तस्माद् *tasmād dā.*

5. Before the nasal of the palatal class, **ञ्** *ñ*, it is either changed to the unaspirated sonant or the nasal of this class, viz. to **ज्** *j*, or **ञ्** *ñ*, and likewise before the nasal of the lingual class either to **ङ्** *ḍ* or to **ञ्** *n*, e. g. **तस्मात्** । **स्यात्** *tasmât nyât* either become **तस्माङ्** **स्यात्** *tasmâḍ nyât*, or **तस्मायस्यात्** *tasmāṇ nyât*.

§ 35. An initial **ह्** *h* which follows a word or part of compound, the final of which, according to § 33, has been changed to **ग्** *g*, **ङ्** *ḍ*, **द्व** *d*, or **ब्व** *b*, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs: after **ग्** *g* to **घ्** *gh*, after **ङ्** *ḍ* to **ḍḍh**, after **द्व** *d* to **ध्व** *dh*, after **ब्व** *b* to **भ्व** *bh*, e. g. **वाक्** । **ह** *vāk ha* may become, according to § 33, **वाग्** *vāg ha*, but commonly it is changed to **वाग्घ** *vāg gha*, **वेदवित्** । **हन्ति** *vedavit hanti* may become **वेदविद्** **हन्ति** *vedavid hanti*, or **वेदविध्वन्ति** *vedavid dhanti*.

§ 36. An initial **क्** *ç* is optionally changed to **क्ख** *chh* after **क्** *k*, **च्** *ch* (cf. § 34, 1), **ञ्** *ñ* (cf. § 30), **ट्** *t*, or **प्** *p*. This rule is nearly absolute in the case of a preceding **च्** *ch*, or **ञ्** *ñ*, e. g. **तत्** । **शत्रुः** *tat çatruḥ*, where the final **त्** *t* must be changed to **च्** *ch* (§ 34), may become **तच्छत्रुः** *tach çatruḥ* or, according to the common use, **तच्छत्रुः** *tach chhatruḥ*.

At the same time a **च्** *ch* may be inserted after **ञ्** *ñ*. Thus **तान्** । **शत्रून्** *tân çatrûn*, where, according to § 30, the final **न्** *n* must be changed to **ञ्** *ñ*, may become **तान्छत्रून्** *tân çatrûn* or, with **क्ख** *chh* instead of **क्** *ç*, **तान्क्खत्रून्** *tân chhatrûn*, or with inserted **च्** *ch* either **तान्छत्रून्** *tânch çatrûn* or **तान्क्खत्रून्** *tânch chhatrûn*; the last change is the usual one.

## PART THE SECOND.

### FORMATION OF WORDS.

§ 37. Under this head are comprised the rules concerning the crude forms and those concerning the inflexion. We shall begin with the verb.

### CHAPTER I. THE VERB.

#### SECTION I. CRUDE FORMS OF THE VERB.

§ 38. The crude forms of the verbs are either primitive or derivative. The primitive verbs may be learned from the collections of roots, the so-called *Dhātupāṭhas* (*dhātu* meaning 'fundamental form, element'), or from our Dictionaries. All of them are given in the Glossary to my 'Sanskrit Chresthomathie'. I shall quote them under the forms, which are assigned to them by the Hindu Grammarians. The same practice has been followed in Wilson's and Goldstücker's Dictionaries and in my Glossary. In the Sanskrit Lexicon of Böhtlingk and Roth, which is published in St. Petersburg, the roots containing a *ri* or terminating in *ri* are spelt with *ar*, those with a medial *ri* with *ir*, those terminating in *e*, *ai*, or *o* with *d* instead of these diphthongs, and the only one which contains *li* with *al*.

The derivative verbs are 1. the frequentative or intensive, 2. the desiderative, 3. the causal, 4. the verbs of the tenth conjugational class, 5. the denominatives. The formation of these will be taught in the following paragraphs.

#### 1. FREQUENTATIVE OR INTENSIVE.

§ 39. The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition which is denoted by the verb, from which it is derived.

§ 40. With few exceptions the frequentative is formed only from primitive verbs, which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, cf. §§ 38 and 61).

§ 41. There are two kinds of frequentatives. The one is formed by reduplication, the other by reduplication and the affix *य ya*; for instance, from *गम् gam* 'to go' by reduplication *जंगम् jaṅgam*, and by reduplication and affix, *जंगम्य jaṅgamyā*.

*General rules of reduplication.*

§ 42. Before proceeding to the details of the formation of the frequentatives, I shall give some general rules, which apply to all reduplicated forms, viz. the frequentative, the desiderative, the third conjugational class, the Perfect, and the third Aorist.

§ 43. If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus *तृ tṛi* in the second frequentative being changed to *तीर् tīr*, on account of the affix *य ya* being added (§ 50, 3), the modified form *तीर् tīr* is reduplicated instead of *तृ tṛi*.

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, e. g. *तुद् tud* becomes, by doubling *तु tu*, *तुतुद् tutud*.

§ 45. This rule however, as far as it affects consonants, is modified in the following cases:

1. The verb beginning with an aspirated consonant, the corresponding unaspirated (§ 1, IV.) is substituted for it in the reduplication, e. g. *च ch* for *छ chh*, *ज j* for *झ jh*, *त t* for *थ th*, *द d* for *ध dh*, *प p* for *फ ph*, *ब b* for *भ bh*. Thus *भिद् bhid* 'to split' by reduplication becomes *बिभिद् bibhid*.

2. A guttural is represented by the corresponding unaspirated palatal, viz. *क k* and *ख kh* by *च ch*, *ग g*, *घ gh* and *ङ ṅ* by *ज j*, as *कम् kam* 'to love' red. *ककम् cakam*.

3. If a verb begins with a compound consonant, in compliance with § 44, the first consonant only is reduplicated, e. g. *श्रु cru* 'to hear' *श्रुश्रु cūcru*,

क्रम *kram* 'to go' चक्रम *cakram*. But if the first be a sibilant (श् *sh*, or स् *s*) and the second a hard consonant (§ 12), the second only is repeated, e. g. स्तन् *stan* 'to thunder' तस्तन् *tastan*, स्फुर *sphur* 'to throb' पुस्फुर *pusphur*, स्खल *skhal* 'to slip' चस्खल *chaskhal*.

*Obs.* The verbs हन् *han* 'to kill' and हि *hi* 'to go', when reduplicated, change their ह *h* to घ *gh*, as जघन् *jaghan*, जिघि *jighi*.

§ 46. A long vowel is made short in the reduplicated syllable, e. g. भी *bhī* 'to fear' बिभी *bibhī*. A diphthong is represented by its last element (§ 1, II, *Obs.*), ए *e* and ऐ *ai* by इ *i*, ओ *o* and औ *au* by उ *u*, e. g. रेक् *rek* 'to suspect' ररेक् *rirek*, लोक् *lok* 'to see' लुलोक् *lulok*.

*Obs.* द्युत् *dyut* 'to shine' has दि *di* as syllable of the reduplication, दिद्युत् *didyut*.

§ 47. A reduplicated form cannot be reduplicated a second time. Thus if a desiderative, which must be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, e. g. लोचूय *lolūya* (frequentative of लू *lū* 'to cut') makes in the desiderative लोचूयिष *lolūyisha*.

#### *Special rules for the Reduplication of the Frequentative.*

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points:—

1. अ *a* is inserted before the vowel of the reduplicated syllable. This अ *a* with अ *a* combines to आ *ā*, with इ *i* to ए *e*, with उ *u* to औ *au* (cf. § 1, II, *Obs.*), with रि *ri* to अर् *ar*, with ली *li* to अल *al*. Thus बिभी *bibhī* (§ 46) becomes in the first frequentative बेभी *bebhī*, in the second बेभीय *bebhīya* (§ 41), ररेक् *rirek* (§ 46) in the frequentatives ररेक् *rerek*, रेरेक् *rerekya*; लुलोक् *lulok* (§ 46), लोलोक् *lolok*, लोलोक् *lolokya*; दिद्युत् *didyut* (§ 46 *Obs.*), देद्युत् *dedyut*, देद्युत् *dedyutya*.

2. In the first frequentative an इ *i* or ई *ī* may be optionally added to a reduplicate अर् *ar* or अल *al*. In the second frequentative ई *ī* must be added, e. g. दृश् *drīṣ* 'to see' in the first frequentative may become दर्दृश् *dardrīṣ* (cf. 1) or दरिदृश् *dari-drīṣ* or दरीदृश् *dari-drīṣ*, but in the second it must become दरीदृश् *dari-drīṣya*; कृप् *kṛp* 'to be

able' in the first frequentat. चल्कृप् *chalkṛip*, चलिक्कृप् *chali-kṛip* or चलीक्कृप् *chali-kṛipya*, in the second चलीक्कृप् *chali-kṛipya*.

3. च्छ *ṛi* is represented by आ *ā* even where इ *ir* appears in its place, e. g. तृ *trī*, तातृ *tātrī* (Present Sing. 1. तातमि *tā-tar-mi*, Plur. 3. तातिरति *tā-tir-ati*).

*Exception.* 1. If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म् *m*, according to § 32, e. g. शम् *ṣam* 'to be tranquil' शंशम् *ṣamṣam*, शंशम्य *ṣamṣamya* (§ 32, 1); यम् *yam* 'to restrain' यंयम् *yamyam* or यय्यम् *yayyam*, यंयम्य *yamyamya* or यय्यम्य *yayyamya* (§ 32, 2); भ्रम् *bhram* 'to whirl' बंधम् *bañbhram* (§ 45) or बभ्रम् *bambhram*, बंधम्य *bañbhramya* or बभ्रम्य *bambhramya*; क्रम् *kram* 'to go' चक्रम् *chañkram* or चक्कम् *chañkram*, चक्रम्य *chañkramya* or चक्कम्य *chañkramya*; क्श् *kshañ* 'to kill', although ending in न् *n*, and हन् *han* 'to kill', although ending in न् *n*, as if these letters were म् *m*, form चचक्श् *chañkshañ* or चक्कश् *chañkshañ* &c., जंघन् *jañghan* (§ 45, Obs.) or जक्कन् *jañghan* &c.

2. Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule or insert after the अ *a* of the reduplicated syllable a nasal which is treated like a final म् *m*, e. g. दय् *day* 'to give' makes either दादय् *dāday*, दादय्य *dādayya*, or दंदय् *dañday*, दंदय्य *dañdayya*, दन्दय् *danday*, दन्दय्य *dandayya*.

3. Other exceptions are enumerated in the list § 51.

§ 49. A final ए *e*, ऐ *ai* or ओ *o* of the primitive verb is changed to आ *ā* and the latter vowel is repeated in the reduplication, e. g. वे *ve* 'to weave' becomes वावा *vāvā*, वावाय *vāvāya*; ग्लि *glai* 'to be weary' जाग्ला *jāglā*, जाग्लाय *jāglāya*; शो *ṣo* 'to sharpen' शाशा *ṣāṣā*, शाशाय *ṣāṣāya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes:—

1. A final इ *i* or उ *u* is lengthened, e. g. चि *chi* 'to collect' चेचीय *chechīya*, स्तु *stu* 'to praise' तोष्टूय *toṣṭūya* (cf. § 17).

2. री *ri* is substituted for a final च्छ *ṛi*, preceded by a single consonant. Thus क्क *kṛi* 'to make', changed to क्री *kṛi*, makes केक्रीय



*chekriya*, according to § 43 and 48, 1. But when च्च *ri* is preceded more than one consonant, it becomes चर् *ar*, e. g. स्मृ *smri* 'to recolle' changed to स्मर् *smar*, makes स्मार्थ *sâsmarya* (cf. § 48, 1).

3. च्च *ri* is changed to र् *tr*, and, if preceded by a labial (प *ph*, ब *b*, भ *bh*, म *m*) or व *v*, to ऊर् *ûr*, e. g. तृ *tri* 'to cro' changed to तीर् *tir*, makes तेतीर्थ *tetirya*, पू *pri* 'to fill', changed पूर् *pûr*, makes पोपूर्य *popûrya* (§ 48, 1).

4. A nasal before a final consonant is frequently rejected, for stance, तञ्च *tançh* 'to shrink' तातञ्च *tâtachya*. A list of the v undergoing this change is given in my *Vollständige Grammi* § 154, 2, 2.

#### § 51. ALPHABETICAL LIST OF ANOMALOUS FREQUENTATIVES.

चटाद् चटाव्य . . . . .	freq. of चट्
चरार्थ or Vedic चरार्थ . . . . .	" " चर्
चशाम् चशाञ्च . . . . .	" " चम्
ऊर्णोर्ण ऊर्णोर्णय . . . . .	" " ऊर्ण
कनिकन्द् . . . . .	Vedic " " कन्द्
कनीकम् कनीकञ्च . . . . .	" " कम्
करीकस् करीकस् . . . . .	" " कर
करिञ्च . . . . .	Vedic " " कर्
करीकृष् . . . . .	Vedic " " कृष्
कोकु कोकूय (also regularly चोकु चोक्कूय)	" " कु
गनिगम् or गनीगम् . . . . .	Vedic " " गम्
हनिघम् . . . . .	Vedic " " हम्
चधुर् चधूर्य . . . . .	" " चर्
चनिसन्द् . . . . .	Vedic " " चन्द्
चनिष्कन्द् . . . . .	Vedic " " स्कन्द्
चनीस्कन्द् चनीस्कञ्च . . . . .	" " स्कन्द्
चर्क् . . . . .	Vedic " " कृ
चाकम् . . . . .	Vedic " " कम्
चाक्काय (also regularly चक्कञ्च) . . . . .	second " " क्क
चेकीय . . . . .	second " " चाय
जञ्जप् जञ्जप् . . . . .	" " जप्
जञ्जम् जञ्जम् . . . . .	" " जम्

भ	second freq. of	यङ्
	Vedic	" "
	Vedic	" "
भ (also regularly खञ्जन्)	second	" "
	second	" "
	second	" "
	second	" "
	second	" "
	second	" "
	second	" "
बोहय	" "	हे
and तर्हृ	Vedic	" "
	Vedic	" "
	second	" "
भंस दनीध्वस्	" "	ध्वस्
दंस	" "	दंस
	Vedic	" "
त दविषुत्	Vedic	" "
	Vedic	" "
	Vedic	" "
	second	" "
देषुत्	" "	" "
	second	" "
य	second	" "
	Vedic	" "
	Vedic	" "
यङ्	Vedic	" "
य	Vedic	" "
त यनीपत्	" "	" "
ह यनीपत्	" "	" "
पंपुत्	" "	" "
य	second	" "
	Vedic	" "
येपीय	" "	" "
	second	" "

बद्धच् . . . . .	Vedic freq. of	बन्ध्
बनीधन् बनीधस् . . . . .	" "	धन्
बनीधंस बनीधस् . . . . .	" "	धंस
बभञ्ज बभञ्ज्य . . . . .	" "	भञ्ज
बरीभृञ्ज्य . . . . .	second	भृञ्ज
भरिभृ . . . . .	Vedic	भृ
मेमीय . . . . .	second	मा, मे
यम्यम् . . . . .	Vedic	यम्
रारम् . . . . .	Vedic	रम्
वनीवच् वनीवच्य . . . . .	" "	वच्
वरीवृद्ध्य . . . . .	second	वृद्ध्य
वावन् . . . . .	Vedic	वन्
वेविच्य . . . . .	second	व्यच्
वेवी वेवीय . . . . .	" "	वे
शंशप् शंशप्य . . . . .	" "	शप्
शाशप्य . . . . .	second	शी
शेशिप्य . . . . .	second	शास्
शोशु शोशूय . . . . .	" "	श्वि
सनिषन् . . . . .	Vedic	सन्
सनिष्वन् . . . . .	Vedic	स्वन्
सनीसंस सनीसस् . . . . .	" "	संस
सासाय (also regularly संसन्व) . . . . .	second	सन्
सेवीय . . . . .	second	से, सो
सेसिम्य . . . . .	second	स्यम्
सोषुप्य . . . . .	second	स्वप्.

## 2. DESIDERATIVE.

§ 52. The desiderative form indicates, that the agent wishes to perform the action or to be in the condition which the verb implies, from which it is derived. Any verb whether primitive or derivative, except a desiderative, admits of this modification.

§ 53. The desiderative is formed by the reduplication of the base and by adding the affix स *sa*, which is changed to श *sha* where § applies. Thus from चिप् *kship* 'to throw' is formed चिचिष्य *chikship* but from भू *bhū* 'to be' बुभूष *bubhūsha*.

§ 54. The rules for the reduplication differ in the following points from those given above §§ 42-47:—

I. In the reduplicated syllable **इ i** is substituted for radical **अ a**, **आ ā**, **इ ri**, and **उ li**, e. g. **शप् śap** ‘to execrate’ **शिशप् śiśapsa**, **या yā** ‘to go’ **यियास yiyāsa**, **वृत् vṛit** ‘to be’ **विवृत्स vivṛitsa**, **क्लृप् kḷip** ‘to be able’ **चिकृप्स chikṛipsa**.

*Exceptions.* 1. When the **अ a**, or **आ ā** of the base has been produced by a change of **उ u** and is preceded by any consonant except **ञ j**, a labial (**प p**, **फ ph**, **ब b**, **भ bh**, **म m**), or a semivowel, it is represented by **उ u** in the syllable of reduplication, for instance **नावय nāvaya**, the causal of **नु nu** ‘to praise’, where the **आ ā** is produced by the change of **उ u** to **आव āv** (§ 59, 2), makes **नुनावयिष nundāvayisha**, but **पावय pāvaya**, although the **आ ā** has the same origin (causal of **पू pū** ‘to purify’), **पिपावयिष pipāvayisha**, because it is preceded by a labial.

2. The **अ a** or **आ ā** of a desiderative from **चु chyū** ‘to move’, **दृ dru** ‘to run’, **प्र pru** and **प्ल plu** ‘to go’, **श्रु śru** ‘to hear’, **सु su** and **स्रु sru** ‘to flow’ is optionally represented by **उ u** or **इ i**, e. g. **चिच्छावयिष chichyāvayisha**, or **चुच्छावयिष chuchyāvayisha**, causal of **चु chyū**.

II. When the verb begins with a vowel or diphthong and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than **र r** or a nasal, the first consonant following the vowel or diphthong is reduplicated with **इ i**, inserted after the reduplicated letter, e. g. **अम् aṁ** ‘to pervade’ forms **अशिशिष a-ṣiṣ-isha**, **अभ् abh** ‘to go’ **अबिधिष a-bibh-isha**.

When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a nasal or **र r**, the second element is reduplicated with inserted **इ i**, e. g. **अर्च arch** ‘to worship’ **अर्चिषिष ar-chich-isha**, **इन्ध indh** ‘to kindle’ **इन्धिषिष in-dih-isha**.

§ 55. When the affix is to be added to a derivative verb or to a primitive verb ending in a consonant, the vowel **इ i** is inserted between the verb and the affix which, according to §§ 17, 53, is changed to **ष sha**; if the derivative verb ends in a vowel, it is rejected, e. g. **बोधय bodhaya** (causal of **बुध budh** ‘to know’) makes **बुबोधयिष bu-bodhay-isha**, **अन्ध ṇath** ‘to slay’ **शिशिष ṣi-ṇath-i-sha**.

After a primitive verb with final **रि**, **इ** or **ई** may be optionally inserted; if the insertion takes place, **रि** is changed to **अर** *ar*, if not to **इर** *ir*, or **उर** *ur* (see § 56, II, 2), e. g. **भृ** *ṛi* 'to break' makes **भिरिष** *ṛicar-i-sha* or **भिशरीष** *ṛicar-i-sha* or **भिश्रीष** *ṛiṣr-sha*.

*Exception.* There are some verbs, ending in **क** *k*, **च** *ch*, **ज** *j*, **त** *t*, **ड** *d*, **ध** *dh*, **न** *n*, **प** *p*, **भ** *bh*, **म** *m*, **य** *y*, **ष** *ṣh*, **स** *s*, and **ह** *h*, which either must or may add the affix without insertion of **इ** *i*. They are enumerated in my *Kurze Grammatik* § 116, II.; e. g. **तप** *tap* 'to burn' makes **तितप** *ti-tap-sa*, **त्रप** *trap* 'to be ashamed' **तित्रप** *titrap-sa* or **तित्रपिष** *titrap-i-sha*. Besides the insertion of **इ** *i* is optional in the verbs ending in **व** *iv*, e. g. **दिव** *div* (cf. § 56, I, and II, 10).

§ 56. The verb from which the desiderative is derived, is subject to the following changes:—

I. When **इ** *i* or **ई** *ī* is inserted before the affix, a final **रि** *ri* is changed to **अर** *ar* (cf. § 55) and an initial or medial **इ** *i* followed by a single radical consonant to **ए** *e*, **उ** *u* to **ओ** *o*, **रि** *ri* to **अर** *ar*, **ह** *h* to **अह** *ah*, e. g.

<b>तृ</b> <i>trī</i> 'to cross'	becomes	<b>तितरिष</b> <i>titar-i-sha</i> , <b>तितरीष</b> <i>titar-i-sha</i> (§ 55)
<b>दिव</b> <i>div</i> 'to play' (§ 55, Exc.)	"	<b>दिदेविष</b> <i>didev-i-sha</i>
<b>उख</b> <i>ukh</i> 'to go'	"	<b>ओधिखिष</b> <i>ochikh-i-sha</i> (§ 54, 2)
<b>चृत</b> <i>chrit</i> 'to kill'	"	<b>चिचर्तिष</b> <i>chichart-i-sha</i> .

*Exc. 1.* There are many verbs which are not subject to these changes; they are enumerated in my *Kurze Grammatik* p. 53, e. g. **कुच** *kuch* 'to be crooked' makes **चुकुचिष** *chu-kuch-i-sha*.—Medial **इ** *i* and **उ** *u* are optionally changed, for instance **क्लिड** *klid* 'to become wet' makes **चिक्लिदिष** *chi-klid-i-sha* or **चिक्लेदिष** *chi-kled-i-sha*.

2. A final **अ** *a* is rejected (cf. § 55),

3. The final **या** *ya* of the second frequentative, if preceded by a consonant, is rejected, e. g. **बेभिष** *bebhidyā* (second freq. of **भिड** *bhid* 'to split') makes **बेभिदिष** *bebhid-i-sha*. In denominatives ending in **या** *ya* preceded by a consonant, the rejection is optional, e. g. **नमस्य** *namasyā* 'to honour' makes **निनमस्यिष** *ninamasy-i-sha* or **निनमसिष** *ninamas-i-sha*.

II. When स *sa* or श *sha* (§ 53) is added without the insertion of इ *i*:—

1. final इ *i* and उ *u* are lengthened, e. g. शि *ṣi* 'to sharpen' शिशीष *ṣi-ṣhā*.

2. Final ऋ *ṛi* and final or medial ॠ *ṛi* are changed to ईर *īr*, or when preceded by a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म *m*) or व *v*, to ऊर *ūr*, e. g. कृ *kṛi* 'to do' चिकीर्ष *chi-kīr-sha*, तृ *tṛi* 'to cross' तितीर्ष *i-tīr-sha*, स्मृ *smṛi* 'to recollect' सुस्मृष *su-smūr-sha*, स्तृह *stṛih* 'to hurt' तिस्तीर्ष *ti-stīrk-sha* (cf. 4).

3. A final ए *e*, ऐ *ai*, or ओ *o* is changed to आ *ā* (cf. § 49), e. g. शो *ṣo* 'to sharpen' शिश्रास *ṣi-ṣā-sa*.

4. Final च *ch*, ज *j*, ञ *ṇ*, श *sh*, and ह *h* are changed to क *k*, as पच *pach* 'to cook' पिपच *pi-pak-sha* (cf. § 17).

5. Final द *d* and ध *dh* to त *t*, as भिद *bhid* 'to split' विभित्स *bi-bhit-sa*.

6. Final न *n* and ण *ṇ* are changed to Anusvāra  $\text{—}$  or Anunāsika  $\text{—}$ , e. g. क्रम *kram* 'to go' चिक्रंस *chi-kraṁ-sa*.

7. Final भ *bh* to प *p*, e. g. यभ *yabh* 'to copulate' यियप्स *yi-yap-sa*.

8. Final स *s* to त *t*, e. g. वस *vas* 'to dwell' विवत्स *vi-vat-sa*.

9. When a verb ending in ध *dh*, भ *bh*, or ह *h* begins with ग *g*, द *d*, or ब *b*, these letters are changed to घ *gh*, ध *dh*, भ *bh*, e. g. बुध *budh* 'to know' बुभुत्स *bu-bhut-sa*, दिह *dih* 'to smear' दिधिष *di-dhik-sha*.

10. Final इव *iv* is changed to यू *yú*, e. g. दिव *div* 'to play' दुयूष *du-dyú-sha* (cf. § 55).

#### § 57. ALPHABETICAL LIST OF ANOMALOUS DESIDERATIVES.

अदिषिष	desid. of	अदृ
अदिषिष	" "	अदृ
अरिषिष	" "	अरि
अष	" "	आप
अर्ष (also regularly अर्दिषिष)	" "	अर्ध
अषिष	" "	इ and ई
अर्षिष	" "	ऊर्ष
अष	" "	उ
अर्षिष (also regularly अर्कामधिष)	" "	कामव (X <sup>th</sup> conj. cl. of कम्, § 61)

चिक्कीष (also regularly चिक्कीष) . . . desid. of	चि
जिगांस (also regularly जिगमिष) . . . " "	गम्
जिगलिष . . . . . " "	गृ 'to swallow'
जिगीष . . . . . " "	जि and Vedic गा
जिघांस . . . . . " "	हम्
जिघीष . . . . . " "	हि
जिघृष . . . . . " "	गृह्
जुहावयिष . . . . . " "	the causal of ज्ञे as were हावय, § 1
जुहृष . . . . . " "	ज्ञे
जीप्स (also regularly जिज्ञापयिष or जिज्ञपयिष) . . . . . " "	ज्ञापय or ज्ञपय (or of ज्ञा)
तितांस (also regularly तितमिष) . . . " "	तम्
तितृष . . . . . " "	तृह्
दित्स . . . . . " "	दा, दे, or दो
दिदरिद्रास or } . . . . . " "	दरिद्रा
दिदरिद्रिष } . . . . . " "	
दिदरिष . . . . . " "	दृ
दिद्युतिष or } . . . . . " "	द्युत
दिद्योतिष } . . . . . " "	
दिधरिष . . . . . " "	धृ
दिप्स . . . . . Vedic " "	दम्
धित्स . . . . . " "	धा or धे
धिप्स or धीप्स . . . . . " "	दम्
निगङ्क्षु . . . . . " "	नम्
निगत्स . . . . . " "	नह्
पित्स (also regularly पिपतिष) . . . " "	पत्
पित्स . . . . . " "	पद्
पिपविष . . . . . " "	पू
पिपीष . . . . . Vedic " "	पा 'to drink'
पिपृच्छिष . . . . . " "	प्रह्
बिभरिष (also regularly बुभूर्ष) . . . " "	भृ
बिभर्ष or } (also regularly बिभर्ष or } . . . " "	भञ्ज्
बिभर्जिष } बिभर्जिष)	

. . . . .	desid. of	मा, मि, भी, or मे
ि	" "	मञ्ज्
िष or } . . . . .	" "	मृष
िष (also regularly युयूष)	" "	यु
. . . . .	" "	राध्
. . . . .	" "	रम्
. . . . .	" "	सम्
िष or } . . . . .	" "	वृ
िष or } . . . . .	" "	वृ
. . . . .	" "	व्रश्
येष (also regularly शिञ्चीष)	" "	शि
िष (also regularly शिञ्चायिष)	" "	the causal (श्चायय) of शि
ि (also regularly सिञ्चिष)	" "	सन्
येष . . . . .	" "	सि
रेष (also regularly सुखूर्ष)	" "	खु
. . . . .	" "	खप्
िष . . . . .	" "	the causal (स्वापय) of खप्.

## 3. CAUSAL.

8. The causal implies that a person is caused to do the action, be in the condition, which the verb expresses, as in English 'to cause to fall', 'to lay = to cause to lie'. All verbs, primitive as derivative, admit of this modification.

The causal is formed: I. By adding to the verb the affix **अय** *aya*, **गम्** *gam* 'to go' **गमय** *gam-aya* 'to cause to go'.

In many instances by changing the vowel of the base.

Exception from I.: Verbs ending in **आ** *á*, **ए** *e*, **ऐ** *ai*, or **ओ** *o*, must be changed to **आ** *á* (cf. § 56, II, 3), take **पय** *paya* as affix, **दा** *dá* 'to give' **दापय** *dá-paya*. In some instances the final **आ** *á* of the base is shortened, e. g. **आ** *grá* or **अ** *grai* 'to cook' makes **आपय** *apaya* or **अपय** *grá-paya*.



§ 59. The changes of the vowel of the base mentioned in § 58, II, are the following:—

1. Primitive verbs ending in a single consonant lengthen a preceding **अ** *a*, for instance **पद्** *pad* 'to go' **पादय** *pād-aya*.—There are many exceptions to this rule; almost all verbs ending in **म्** *m* retain the short **अ** *a*; as **क्लम** *klam* 'to be sad' **क्लमय** *klam-aya*. A list of these exceptions is given in my *Kurze Grammatik* § 130.

2. Final **इ** *i* and **ई** *ī* are changed to **आय** *āy*, **उ** *u* and **ऊ** *ū* to **आय** *āv*, **ऋ** *ṛi* and **ॠ** *ṛī* to **आर** *ār*, e. g. **गि** *gi* 'to go' **गायय** *gāy-aya*, **नी** *nī* 'to lead' **नायय** *nāy-aya*, **प्लु** *plu* 'to move' **प्लावय** *plāv-aya*, **पू** *pū* 'to purify' **पावय** *pāv-aya*, **कृ** *kṛi* 'to make' and **कु** *kṛi* 'to throw' **कारय** *kār-aya*.

3. Verbs ending in a single consonant change a preceding **इ** *i* to **इ** *e*, **उ** *u* to **ओ** *o*, **ऋ** *ṛi* to **अर** *ar*, **ॠ** *ṛī* to **अल** *al*, e. g. **भिद्** *bhid* 'to split' makes **भेदय** *bhed-aya*, **बुध्** *budh* 'to know' **बोधय** *bodh-aya*, **कृत्** *kṛit* 'to cut' **कर्तय** *kart-aya*, **क्लृप्** *klīp* 'to be able' **कल्पय** *kalp-aya*.

*Exc.* The **इ** *i* before the **ष** *sha* of the desiderative is not changed (cf. 5).

4. A medial **ऋ** *ṛi* becomes **ईर** *īr*, e. g. **सृह्** *srīh* 'to hurt' **सृहय** *srīh-aya*.

5. Verbs ending in **अ** *a* reject that vowel, e. g. **बुबोधिष** *bubodhiṣa* (desiderative of **बुध्** *budh*) makes **बुबोधिषय** *bubodhiṣ-aya* (cf. 3, *Exc.*). The final **अ** *ya* of the second frequentative, if preceded by a consonant, is rejected, e. g. **बेभिष** *bebhiṣa* makes **बेभिदय** *bebhid-aya*. In the case of a denominative ending in **अ** *ya* preceded by a consonant the rejection is optional, e. g. **नमस्य** *namasya* makes **नमस्यय** *namasy-aya* or **नमसय** *namas-aya* (cf. § 56, I, 3).

6. Verbs ending in **अय** *aya*, viz. causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix **अय** *ay* (§ 62, II) are left unchanged. Thus the causal from **पादय** *pādaya*, causal of **पद्** *pad*, is also **पादय** *pādaya*.

#### § 60. ALPHABETICAL LIST OF ANOMALOUS CAUSALS.

**अयय** . . . . . causal of **अ**  
(अधि) **आयय** . . . . . " " (अधि) **इ**

कपय . . . . .	causal of	कप्
क्रीपय . . . . .	" "	कू
क्रापय . . . . .	" "	क्री
चपय . . . . .	" "	चि
क्षापय . . . . .	" "	क्षाप्
नूहय . . . . .	" "	नुह्
म्बपय (also regularly म्बापय) . .	" "	म्बि
चापय (also regularly चायय) . .	" "	चि
ह्रायय . . . . .	" "	ह्रो
जम्बय . . . . .	" "	जम्
वरय . . . . .	" "	वृ
जानरय . . . . .	" "	जानु
जापय . . . . .	" "	जि
क्षपय (also regularly क्षापय) . .	" "	क्षा
हरय . . . . .	" "	हु
दरिद्रय . . . . .	" "	दरिद्रा
दापय . . . . .	" "	दी (or दा, दे, दो)
दीधय . . . . .	" "	दीधी
दूषय (the regular दोषय only in one signification) . . . . .	" "	दुष्
धूणय . . . . .	" "	धू
नरय . . . . .	" "	नु
पायय . . . . .	" "	पा 'to drink', and पि
पाक्षय . . . . .	" "	पा 'to protect'
प्रीक्षय . . . . .	" "	प्री
भर्जय (also regularly भज्जय) . .	" "	भज्ज्
भापय } (also regularly भायय) .	" "	भी
भीषय }		
मापय . . . . .	" "	मि, मी and मा, मे
मार्जय . . . . .	" "	मुष्
रजय (also regularly रज्जय) . .	" "	रज्ज्
रम्धय . . . . .	" "	रध्
रम्भय . . . . .	" "	रम्
रोपय . . . . .	" "	री
रोपय (also regularly रोहय) . .	" "	रह्

लभय . . . . .	causal of. लभ् . . . . .
लापय {	
लाजय {	(and regularly लायय). . . . . " " ली
लीनय }	
वर्हय . . . . .	" " वृह्
वाजय . . . . .	" " वा 'to move'
वापय (also regularly वायय). . . . .	" " वी 'to lie with'
वायय . . . . .	" " वे
वेवय . . . . .	" " वेवी
व्यायय . . . . .	" " व्ये
व्क्षेपय (? or व्क्षेपय or त्रेपय). . . . .	" " व्क्षी (? or व्क्षी or
शातय . . . . .	" " शद्
शायय . . . . .	" " शो or शि, शी
अपय (also regularly आपय). . . . .	" " आ or औ
आपय {	Vedic " " अि
	regular " " आ or औ
साधय (also regularly सेधय). . . . .	" " सिध्
सायय . . . . .	" " सो
स्नापय (also regularly स्नापय) . . . . .	" " स्ना
स्फारय (also regularly स्फोरय). . . . .	" " स्फुर
स्नावय . . . . .	" " स्नाय्
स्मरय . . . . .	" " स्मृ
स्नापय (also regularly स्नायय) . . . . .	" " स्नि
हिडय . . . . .	" " हेइ
ह्रेपय . . . . .	" " ह्री
ह्रायय . . . . .	" " ह्रे

## 4. VERBS OF THE TENTH CONJUGATIONAL CLASS.

§ 61. In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class. These verbs, before taking the inflectional terminations affixes, are dealt with according to the rules for the formation of causal (§§ 58. 59). Thus चुर् *chur* 'to steal', which belongs to this class according to § 58, takes the affix अय *aya*, and, according to § 59, changes its medial उ *u* to ओ *o*. The crude form of the verb therefo

properly speaking, is not चुर *chur*, but चोरय *choraya*, and in fact almost<sup>1</sup> all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix अय *aya* (§ 62). For instance the verb यन्त्र *yantr* 'to restrain', or properly यन्त्रय *yantr-aya*, is derived from यन्त्र *yantra*, a subst., 'restraining, restraint'.

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples: भञ् *bhal* 'to describe' makes, according to § 59, 1, भालय *bhāl-aya*, श्लिष् *shlish* 'to adhere', according to § 59, श्लेषय *shlesh-aya*, कृत् *kṛit* 'to glorify', according to § 59, 4, कीर्तय *kīrt-aya*.

*Exc.* There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base. They are given in my *Kurze Grammatik* § 134 and in my *Vollständige Grammatik* § 208.

*Observ.* Some verbs of this class optionally take the affix आपय *āpaya*, e. g. अर्थ *arth* 'to ask' may become अर्थय *arth-aya* or अर्थापय *arth-āpaya*. For the list of these exceptions see my *Vollständige Grammatik* § 209.

## 5. DENOMINATIVES.

§ 62. There are five classes of Denominatives:—

I. The first class comprises those which are formed by simply adding the inflectional formations to the noun, according to the rules which will be given afterwards, e. g. § 71, II, 4. Thus कृष्ण *krishṇa*, a proper name, may, without undergoing any change, be used as a verb, in the sense of 'to treat somebody as if he was *Krishṇa*'.

II. The second class consists of those which add the affix अय *aya* to the noun and change its final vowel agreeably to § 59, 2, e. g. श्री *śrī* 'happiness' makes आश्रय *āśray-aya*. Many nouns must or may optionally take आपय *āpaya* instead of अय *aya*, e. g. from सत्य *satya* 'truth' सत्तापय *satya-āpaya* 'to tell the truth'. For many special rules see my *Vollständige Grammatik* §§ 213-223.

III. The Denominatives of the third class subjoin य *ya* to the noun,

<sup>1</sup> Some may have been produced by the influence of the *Prākṛit* (cf. Lassen, *Inst. Ling. Pracr.* p. 339, § 120, 3).

as नमस् *namas* 'veneration' नमस् *namas-ya* 'to venerate', तपस् *tapas* 'penance' तपस् *tapas-ya* 'to do penance'.

A final अ *a*, इ *i*, or उ *u* of the noun is made long, as पुत्र *putra* 'a son' पुत्राय *putrā-ya* 'to wish for a son', कवि *kavi* 'a poet' कवीय *kavi-ya*, विष्णु *vishṇu*, n. p., विष्णूय *vishṇū-ya*. But if the denominative takes the terminations of the first form of the active voice (called *Parasmaipada* § 64), आ *ā* before य *ya* is changed to ई *ī*, e. g. पुत्रीयति *putrī-ya-ti*, 3<sup>d</sup> pers. sing. pres. of the *Parasmaipada*.

A final ऋ *ṛi* is changed to री *rī*, e. g. मातृ *mātrī* 'mother' मात्रीय *mātrī-ya*.

A final ओ *o* is changed to अव *av*, and औ *au* to आव *āv*, e. g. गो *go* 'a cow' गवाय *gav-ya* 'to wish for a cow'; नौ *nau* 'a ship' नावय *nāv-ya*. For further details see my *Kurze Grammatik* § 140 and my *Vollständige Grammatik* §§ 224-232 and 234.

IV. The Denominatives of the fourth class add the affix स् *syā* or अस् *asyā*; before the latter a final अ *a* is dropped, इ *i* and ई *ī* are changed to य *y*, उ *u* and ऊ *ū* to व *v*, ऋ *ṛi* to र *r*, e. g. मधु *madhu* 'honey' मधुस् *madhu-syā* or मध्वस् *madhv-asyā* 'to long after honey', क्षीर *kshīra* 'milk' क्षीरस् *kshīra-syā* 'to long after milk'.

V. Those of the fifth class compound the noun with काम्य *kāmya*, e. g. पुत्रकाम्य *putra-kāmya* 'to wish for a son'.

## SECTION II. INFLEXION OF THE VERB: CONJUGATION.

§ 63. The verb has an active and a passive voice. We shall first treat the Active.

### I. ACTIVE VOICE.

§ 64. The active voice in Sanskrit, like in Greek, has two forms, the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies, that the action of the verb tends to another person or thing than the agent (transitive or objective), the other, *Ātmanepada*, corresponds to the Greek medium and expresses that the action of the verb is confined to the agent (subjective).

§ 65. The use of the two forms of the active is regulated by the following rules:

1. The active verb is generally conjugated in the Parasmaipada. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the Átmanepada.

2. Causals take the termination of the Átmanepada, when they are reflexive. Thus रोहय *rohaya* 'to cause to mount' is generally conjugated in the Parasmaipada; but when it is used in the sense of 'to cause oneself to be mounted', the Átmanepada is used, e. g. गजो रोहयते *gajo rohaya-te* 'the elephant causes himself to be mounted'.

3. All the verbs ending in अय *aya*, viz. the causals, the verbs of the tenth conjugational class, and the denominatives formed according to § 62, II, are conjugated in the Átmanepada, when the agent performs the action for himself. This rule also applies to some primitive verbs, e. g. यजति *yaj-a-ti*, 3<sup>rd</sup> pers. sing. pres. Parasmaip., 'he offers a sacrifice', यजति *yaj-a-te*, 3<sup>rd</sup> pers. sing. pres. Átmanep., 'he offers a sacrifice for himself', from the verb यज् *yaj* 'to sacrifice'.

4. There are some primitive verbs which are conjugated in the Átmanepada only, e. g. शी *śi* 'to lie down'.

5. The frequentatives of the second form and some denominatives likewise take the terminations of the Átmanepada only.

6. The desiderative, with very few exceptions, is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner: A verb with the mark Par. (Parasmaipada) follows § 65, 1; a verb with Par. Átm. (Parasmaipada and Átmanepada) follows § 65, 3 and the second part of the rule given in § 65, 1; a verb marked with Átm. (Átmanepada) follows § 65, 4.

#### TENSES AND MOODS.

§ 67. The conjugation of the verb comprises ten forms, partly tenses partly moods, which we shall arrange in the following order:—

- |               |                |
|---------------|----------------|
| 1. present    | 6. aorist      |
| 2. imperfect  | 7. future I    |
| 3. imperative | 8. future II   |
| 4. potential  | 9. conditional |
| 5. perfect    | 10. precative. |

## CONJUGATION OF THE FIRST FOUR VERBAL FORMS.

§ 68. The terminations of the first four forms, viz. present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb. In most cases they are added to special inflective bases derived from the root. The terminations of the last six forms on the contrary are generally attached immediately to the crude form of the verb.

§ 69. The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation, under which the Hindu Grammarians have arranged the *dhātus* (§ 38) i. e. the verbs of the Sanskrit language, which they take for primitive ones.

§ 70. These ten classes are again distributed into two, called the two Conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150), and all the derivative verbs, except the first form of the frequentative. The second is composed of about 230 primitive verbs and the frequentatives of the first form.

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs. Where the conjugations are marked likewise, the roman number refers to the conjugation and the arabic to the class.

§ 71. The FIRST CONJUGATION comprises:—

I. Three classes of primitive verbs (§§ 38. 69), viz. the first, fourth, and sixth, and besides the tenth conjugational class (§ 61).

1. The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding *a* to

the root and subjecting the radical vowel to different changes: A final radical इ i, ई i, or ए e becomes अय ay, उ u, ऊ ū, or ओ o becomes अव av, ऋ ri or ॠ ri becomes अर ar, ऐ ai becomes आय āy. Verbs ending in a single consonant change a preceding इ i to ए e, उ u to ओ o, ऋ ri to अर ar. E. g. जि ji 'to conquer' makes जय jay-a, नी nī 'to lead' नय nay-a, दे de 'to love' दय day-a, च्यु chyū 'to move' च्यव chyav-a, भू bhū 'to become' भव bhav-a, ज्यो jyo 'to instruct' ज्यव jyav-a, हृ hṛi 'to take' हर har-a, तृ tṛi 'to pass over' तर tar-a, ग्लै glai 'to wane' ग्लाय glāy-a, सिध् sidh 'to go' सेध sedh-a, बुध् budh 'to know' बोध bodh-a, वृत् vṛit 'to be' वर्त vart-a.

The last radical vowel or its substitute has the accent (acute), जय jāya, सेध sēdha.

2. The fourth class adds य ya to the crude form of the verb, as नह् nah 'to bind' नह्य nah-ya. The last radical vowel has the acute, नह्य nāhya.

3. The sixth class adds an accented अ a, e. g. तुद् tud 'to strike' makes तुद tud-á. A final radical इ i or ई i is changed to इय iy, e. g. रि ri 'to go' makes रिय riy-á; in the same position उ u or ऊ ū becomes उव uv, e. g. नु nu or नू nū 'to praise' नुव nuv-á; a final ऋ ri is changed to रिय riy, e. g. मृ mṛi 'to die' म्रिय mriy-á; a final ॠ ri to इर ir, e. g. कृ kṛi 'to throw' किर kir-á. When the accented अ a is dropt before or combined with a following vowel, the accent passes over on the latter.

4. Of the tenth class we have treated in § 61. The form there given is left unchanged; the accent falls on the अ a which precedes the य ya, e. g. चोरय chordya.

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz.:-

1. The derivative verbs ending in अय aya, viz. the causals and the denominatives in अय aya.

2. The desideratives.

3. The frequentatives of the second form (in य ya), the denominatives in य ya, and the verbs in आय āya, ईय iya (enumerated in my *Kurze Grammatik* § 168, 6, 6 and in my *Vollständige Grammatik* § 211).



These three classes do not undergo any further changes; those ending in **अय** *aya* (no. 1) accent the penultimate, e. g. **बोधय** *bodhaya* (causal of **बुध्** *budh*), **श्वेतय** *śvetāya* 'to be mounted on a white horse' (derived from **श्वेत** *śveta* 'white'); the desiderative has the accent on the first syllable, e. g. **चिकिप्स** *chikshipsa* (desiderative from **क्षिप्** *kshīp* 'to throw'); those ending in **य** *ya* (no. 3) have the accent on the final **य** *ya*, e. g. **बेभिद्य** *bebhidya* (frequentative from **भिद्** *bhid* 'to split'), **तपस्य** *tapasyā* (denominative from **तपस्** *tapas* 'penance'), **पुत्राय** *putrāya* (from **पुत्र** *putra* 'a son'), **मधुस्य** *madhusyā* (from **मधु** *madhu* 'honey'), **पुत्रकाम्य** *putrakāmyā* (from **पुत्र** *putra*, cf. § 62, III. IV. V.), and e. g. **धूपाय** *dhūpāya* (from **धूप** *dhūp* 'to fumigate').

4. The denominatives without affix (cf. § 62, I). These add **अ** *a* and change their last vowel according to § 71, I, 1, e. g. **पितृ** *pitṛi* becomes **पितरं** *pitāra*. The accent is on the last vowel of the base.

§ 72. It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation, terminate in **अ** *a*.

The Hindu grammarians, however, state, that one primitive verb of the first conjugational class, ending in **आ** *ā*, forms, by combining this vowel with the conjugational characteristic **अ** *a*, a special base ending in **आ** *ā*. It is likewise allowed to derive denominatives without affix from words ending in **आ** *ā*, the final **आ** *ā* of which, combined with the conjugational characteristic, remains **आ** *ā*.

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations from literature, I shall take no notice of them. The student may therefore take it for granted, that in the first conjugation the inflective base of the first four verbal forms ends in **अ** *a*.

§ 73. In the PRESENT which, like all the conjugational forms of the verb, has three numbers, with three persons in each, the following terminations are attached to the special bases:—

In the <i>Parasmaipada</i>			In the <i>Ātmanepada</i>		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. मि <i>mi</i>	वस् <i>vas</i>	मस् <i>mas</i> (in the Veda also मसि <i>masi</i> )	ए <i>e</i>	वहे <i>vahe</i>	महे <i>mahe</i>
2. सि <i>si</i>	थस् <i>thas</i>	थ <i>tha</i>	से <i>se</i>	आथे <i>āthe</i>	ध्वे <i>dhve</i>
3. ति <i>ti</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	आते <i>āte</i>	अन्ते <i>ante</i>

*Observation.* 1. The present in connexion with the particle *स्मा sma* assumes the signification of the preterite.

2. In the Vedas the final *अ a* of the base and the beginning *त् t* of the termination of the third person sing. *Ātmanep.* are often dropped, e. g. शोभे *śobh-e* instead of शोभते *śobh-a-t-e*.

#### § 74. In the IMPERFECT:

1. The accented temporal augment *अ a* is prefixed. If the base begins with a consonant, no change takes place, e. g. बोध *bodha* (special base of बुध् *budh* I, 1 'to know' according to § 71, I, 1) makes अवोध *ābodha*; but with an initial *अ a* or *आ ā* the augment combines to accented आ *ā*, with *इ i*, *ई ī*, *ए e*, or *ऐ ai* to accented ऐ *ai*, with *उ u*, *ऊ ū*, *ओ o*, or *औ au* to accented औ *au*, and with *र ri*, or *ऋ ṛ* to आर् *ār* with the acute on आ *ā*, e. g. अर्च *ārcha* (base of अर्च *arch* I, 1 'to worship') becomes आर्च *ārcha*, आञ्छ *āñchha* (base of आञ्छ *āñchh* I, 1 'to stretch') आञ्छ *āñchha*, इष्य *ishya* (base of इष् *ish* I, 4, according to § 71, I, 2) ऐष्य *aishya*, ईक्ष *īksha* (base of ईक्ष *īksh* I, 1 'to see') ऐक्ष *aiksha*, एध् *ēdha* (base of एध् *edh* I, 1 'to thrive') ऐध *aidha*, उक्श *ukshā* (base of उक्श् *uksh* I, 6 'to sprinkle' according to § 71, I, 3) औक्श *aūksha*, ऋश् *ṛishā* (base of ऋश् *ṛish* I, 6 'to flow') आर्श् *ārsha*.

*Observation.* An imperfect preceded by the prohibitive particle *मा mā* followed by *स्मा sma*, rejects the augment and takes the signification of an imperative. In the Veda it is dropped also in many other instances. The accent then falls on the same vowel as in the present.

2. The following terminations are subjoined to the base:—

In the <i>Parasmaipada</i>			In the <i>Ātmanepada</i>		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. अम् <i>am</i>	व <i>va</i>	म <i>ma</i>	इ <i>i</i>	वहि <i>vahi</i>	महि <i>mahi</i>
2. स् <i>s</i>	तम् <i>tam</i>	त <i>ta</i>	थास् <i>thās</i>	आथाम् <i>āthām</i>	ध्वम् <i>dhvam</i>
3. त् <i>t</i>	ताम् <i>tām</i>	अन् <i>an</i>	त <i>ta</i>	आताम् <i>ātām</i>	अन्त <i>anta</i> .

§ 75. The IMPERATIVE is formed by affixing the following terminations to the base:—

In the Parasmaipada			In the Átmanepada		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. आनि <i>āni</i>	आव <i>āva</i>	आम <i>āma</i>	ऐ <i>ai</i>	आवहे <i>āvahai</i>	आमहे <i>āmahi</i>
2. no termination,	तम् <i>tam</i>	त ता, or	स्व <i>sva</i>	आयाम् <i>āthām</i>	ध्वम् <i>dhvam</i>
or तात् <i>tāt</i>		तात् <i>tāt</i>			
3. तु <i>tu</i> , or तात् <i>tāt</i>	ताम् <i>tām</i>	अन्तु <i>antu</i>	ताम् <i>tām</i>	आताम् <i>ātām</i>	अन्ताम् <i>antām</i>

§ 76. The original terminations of the POTENTIAL are:—

In the Parasmaipada			In the Átmanepada		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. याम् <i>yām</i>	याव <i>yāva</i>	याम <i>yāma</i>	ईय <i>īya</i>	ईवहि <i>īvahi</i>	ईमहि <i>īmahi</i>
2. यास् <i>yās</i>	यातम् <i>yātām</i>	यात <i>yāta</i>	ईयास् <i>īthās</i>	ईयायाम् <i>īyāthām</i>	ईध्वम् <i>īdhvam</i>
3. यात् <i>yāt</i>	याताम् <i>yātām</i>	युस् <i>yus</i>	ईत <i>īta</i>	ईयाताम् <i>īyātām</i>	ईरन् <i>īran.</i>

§ 77. But as the initial चा *yā* and ई *i* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected:—

In the Parasmaipada			In the Átmanepada		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. एयम् <i>eyam</i>	एव <i>eva</i>	एम <i>ema</i>	एय <i>eya</i>	एवहि <i>evahi</i>	एमहि <i>emahi</i>
2. एस् <i>es</i>	एतम् <i>etām</i>	एत <i>eta</i>	एयास् <i>ethās</i>	एयायाम् <i>eyāthām</i>	एध्वम् <i>ēdhvam</i>
3. एत् <i>et</i>	एताम् <i>etām</i>	एयुस् <i>eyus</i>	एत <i>eta</i>	एयाताम् <i>eyātām</i>	एरन् <i>eran.</i>

Observation. In the Veda न *na* is often added to the थ *tha* and त *ta* of the second person plural Parasmaipada.

§ 78. Before these terminations the final अ *a* of the base undergoes the following changes:—

1. It is lengthened when followed by a termination beginning with व *v*, or म *m*, e. g. बोध् + मि *bódha + mi*, 1<sup>st</sup> pers. sing. Par., becomes बोध्मि *bódhāmi*.

2. It is dropped before any termination beginning with a vowel or diphthong, e. g. अबोध् + अम् *ábodha + am* becomes अबोधम् *ábodham*, first sing. imperf. Par.

Exception to rule 2. With the इ *i* of the first person singular of the

imperfect *Ātmanepada* and with the *आ* *ā* of the second and third persons dual of the present, imperfect, and imperative *Ātm.* it coalesces to *ए* *e*, e. g. *अबोध+इ* *ābodha+i* becomes *अबोधि* *ābodhe*, *बोध+आथे* *bōdha+āthe* (2<sup>d</sup> du. pres. *Ātmanep.*) *बोधेथे* *bōdhethe*.

§ 79. In forming the special bases the general phonetic rules, § 14-18, must be remembered, e. g. *कूर्द* *kurd* I, 1 'to play', according to § 18, makes *कूर्द* *kūrda*, *दिव* *div* I, 4 *दीव* *dīvya*.

§ 80. PARADIGMS OF THE FIRST CONJUGATION.

1. Of the first class: *बुध्* *budh* 'to know', special base *बोध* *bōdha*.

Parasmaipada.			PRESENT.		Ātmanepada.	
बोधांमि	बोधावस्	बोधामस्	बोधि	बोधावहि	बोधामहि	
बोधसि	बोधयस्	बोधथ	बोधसे	बोधेथि	बोधध्वे	
बोधति	बोधतस्	बोधन्ति	बोधते	बोधेते	बोधन्ते	

IMPERFECT.

अबोधम्	अबोधाव	अबोधाम	अबोधि	अबोधावहि	अबोधामहि
अबोधस्	अबोधतम्	अबोधत	अबोधथास्	अबोधेयाम्	अबोधध्वम्
अबोधत्	अबोधताम्	अबोधन्	अबोधत	अबोधिताम्	अबोधन्त

IMPERATIVE.

बोधानि	बोधाव	बोधाम	बोधि	बोधावहि	बोधामहि
बोधं,	बोधतम्	बोधत,	बोधस्व	बोधेयाम्	बोधध्वम्
बोधतात्		बोधतात्			
बोधतु,	बोधताम्	बोधन्तु	बोधताम्	बोधेताम्	बोधन्ताम्
बोधतात्					

POTENTIAL.

बोधेयम्	बोधेव	बोधेम	बोधेय	बोधेवहि	बोधेमहि
बोधेस्	बोधेतम्	बोधेत	बोधेथास्	बोधेयायाम्	बोधेध्वम्
बोधेत्	बोधेताम्	बोधेयुस्	बोधेत	बोधेयाताम्	बोधेरन्

2. Fourth class: *नह्* *nah* 'to bind', special base *नह्य* *ndhya*.

PRESENT.

नह्यामि	नह्यावस्	नह्यामस्	नह्ये	नह्यावहि	नह्यामहि
नह्यसि	नह्ययस्	नह्यथ	नह्यसे	नह्येथि	नह्यध्वे
नह्यति	नह्यतस्	नह्यन्ति	नह्यते	नह्येते	नह्यन्ते

## IMPERFECT.

## Parasmaipada.

## Ātmanepada.

अनह्यम्	अनह्याव	अनह्याम	अनह्ये	अनह्यावहि	अनह्यामहि
अनह्यस्	अनह्यतम्	अनह्यत	अनह्यथास्	अनह्यधाम	अनह्यध्वम्
अनह्यत्	अनह्यताम्	अनह्यन्	अनह्यत	अनह्यताम्	अनह्यन्त

## IMPERATIVE.

नह्यानि	नह्याव	नह्याम	नह्ये	नह्यावहि	नह्यामहि
नह्य,	नह्यतम्	नह्यत,	नह्यस्व	नह्यधाम	नह्यध्वम्
नह्यतात्		नह्यतात्			
नह्यतु,	नह्यताम्	नह्यन्तु	नह्यताम्	नह्यताम्	नह्यन्ताम्
नह्यतात्					

## POTENTIAL.

नह्येयम्	नह्येव	नह्येम	नह्येय	नह्येवहि	नह्येमहि
नह्येस्	नह्येतम्	नह्येत	नह्येथास्	नह्येयाधाम	नह्येध्वम्
नह्येत	नह्येताम्	नह्येयुस्	नह्येत	नह्येयाताम्	नह्येरन्

## 3. Sixth class: तुद् tud 'to strike', special base तुद् tudd.

## PRESENT.

तुदामि	तुदावस्	तुदामस्	तुदे	तुदावहि	तुदामहि
तुदसि	तुदथस्	तुदथ	तुदसे	तुदथे	तुदधे
तुदति	तुदतस्	तुदन्ति	तुदते	तुदते	तुदन्ते

## IMPERFECT.

अतुदम्	अतुदाव	अतुदाम	अतुदे	अतुदावहि	अतुदामहि
अतुदस्	अतुदतम्	अतुदत	अतुदथास्	अतुदधाम	अतुदध्वम्
अतुदत्	अतुदताम्	अतुदन्	अतुदत	अतुदेताम्	अतुदन्त

## IMPERATIVE.

तुदामि	तुदाव	तुदाम	तुदे	तुदावहि	तुदामहि
तुद,	तुदतम्	तुदत	तुदस्व	तुदधाम	तुदध्वम्
तुदतात्					
तुदतु,	तुदताम्	तुदन्तु	तुदताम्	तुदेताम्	तुदन्ताम्
तुदतात्					

## POTENTIAL.

## Parasmaipada.

तुदे॒ष	तुदे॒म
तुदे॒तम्	तुदे॒त
तुदे॒ताम्	तुदे॒युस्

## Ātmanepada.

तुदे॒षहि	तुदे॒महि
तुदे॒षास्	तुदे॒ष्याम
तुदे॒त	तुदे॒याताम्
	तुदे॒रन्

Verbs ending in the affix **अय** *aya* (tenth conjugational class, causals and denominatives): बो॒धय् *bodhāya*, causal of बु॒ध् *budh* 'to know'.

## PRESENT.

मि	बो॒धया॒वस्	बो॒धया॒मस्	बो॒धये॑	बो॒धया॒वहि	बो॒धया॒महि
सि	बो॒धय॑स्	बो॒धय॑	बो॒धय॑से	बो॒धय॑षे	बो॒धय॑ध्वे
ति	बो॒धय॑तस्	बो॒धय॑न्ति	बो॒धय॑ते	बो॒धय॑ते	बो॒धय॑न्ते

## IMPERFECT.

ाम्	अबो॒धया॒व	अबो॒धया॒म	अबो॒धये॑	अबो॒धया॒वहि	अबो॒धया॒महि
िस्	अबो॒धय॑तम्	अबो॒धय॑त	अबो॒धय॑थास्	अबो॒धये॑थाम्	अबो॒धय॑ध्वम्
ित्	अबो॒धय॑ताम्	अबो॒धय॑न्	अबो॒धय॑त	अबो॒धये॑ताम्	अबो॒धय॑न्त

## IMPERATIVE.

मि	बो॒धया॒व	बो॒धया॒म	बो॒धये॑	बो॒धया॒वहि	बो॒धया॒महि
	बो॒धय॑तम्	बो॒धय॑त,	बो॒धय॑स्	बो॒धये॑थाम्	बो॒धय॑ध्वम्
तात्		बो॒धय॑तात्			
, तात्	बो॒धय॑ताम्	बो॒धय॑न्तु	बो॒धय॑ताम्	बो॒धये॑ताम्	बो॒धय॑न्ताम्

## POTENTIAL.

म्	बो॒धये॑व	बो॒धये॑म	बो॒धये॑य	बो॒धये॑वहि	बो॒धये॑महि
:	बो॒धये॑तम्	बो॒धये॑त	बो॒धये॑थास्	बो॒धये॑थााम्	बो॒धये॑ध्वम्
:	बो॒धये॑ताम्	बो॒धये॑युस्	बो॒धये॑त	बो॒धये॑याताम्	बो॒धये॑रन्

5. Desiderative: *बुनीधिष्य* *probable*, from *बुध्* *budh* 'to know'.

Parasmaipada.			Ātmanepada.		
PRESENT.					
बुनीधिष्यामि	बुनीधिष्यास	बुनीधिष्यामस्	बुनीधिष्ये	बुनीधिष्यावहि	बुनीधिष्यामहि
बुनीधिष्यसि	बुनीधिष्यथस्	बुनीधिष्यथ	बुनीधिष्यसे	बुनीधिष्येथे	बुनीधिष्येथे
बुनीधिष्यति	बुनीधिष्यतस्	बुनीधिष्यन्ति	बुनीधिष्यते	बुनीधिष्येते	बुनीधिष्यन्ते

IMPERFECT.

बुनीधिष्याम	बुनीधिष्याव	बुनीधिष्याम	बुनीधिष्ये	बुनीधिष्यावहि	बुनीधिष्यामहि
बुनीधिष्यस	बुनीधिष्यतस्	बुनीधिष्यत	बुनीधिष्यथस्	बुनीधिष्येथाम्	बुनीधिष्यथम्
बुनीधिष्यत्	बुनीधिष्यताम्	बुनीधिष्यन्	बुनीधिष्यत	बुनीधिष्येताम्	बुनीधिष्यन्त

IMPERATIVE.

बुनीधिष्याणि <sup>1</sup>	बुनीधिष्याव	बुनीधिष्याम	बुनीधिष्ये	बुनीधिष्यावहि	बुनीधिष्यामहि
बुनीधिष्य, बुनीधिष्यतात्	बुनीधिष्यतस्	बुनीधिष्यत	बुनीधिष्यस्	बुनीधिष्येथाम्	बुनीधिष्यथम्
बुनीधिष्यतु, बुनीधिष्यतात्	बुनीधिष्यताम्	बुनीधिष्यन्तु	बुनीधिष्यताम्	बुनीधिष्येताम्	बुनीधिष्यन्ताम्

POTENTIAL.

बुनीधिष्येयम्	बुनीधिष्येय	बुनीधिष्येम	बुनीधिष्येय	बुनीधिष्येयहि	बुनीधिष्येमहि
बुनीधिष्येस्	बुनीधिष्येतम्	बुनीधिष्येत	बुनीधिष्येथास्	बुनीधिष्येयाथाम्	बुनीधिष्येथम्
बुनीधिष्येत्	बुनीधिष्येताम्	बुनीधिष्येयुस्	बुनीधिष्येत	बुनीधिष्येयाताम्	बुनीधिष्येरन्

<sup>1</sup> Cf. § 16.

Verbs ending in derivative **य ya** (denominatives and frequentatives of the second form, and verbs in **आय āyá**, **ईय īyá**): **नमस्य namasyá** 'to worship' (denominative from **नमस् namas** 'veneration').

	Parasmaipada.		PRESENT.		Ātmanepada.
मि	नमस्त्रावस	नमस्त्रामस	नमस्ये	नमस्त्रावहि	नमस्त्रामहि
सि	नमस्त्रथस	नमस्त्रथ	नमस्यसे	नमस्त्रथे	नमस्त्रध्वे
ति	नमस्त्रतस	नमस्त्रन्ति	नमस्यते	नमस्त्रेते	नमस्त्रन्ते

## IMPERFECT.

मि	अनमस्त्राव	अनमस्त्राम	अनमस्ये	अनमस्त्रावहि	अनमस्त्रामहि
सि	अनमस्त्रतम्	अनमस्त्रत	अनमस्त्रथास्	अनमस्येथाम्	अनमस्त्रध्वम्
ति	अनमस्त्रताम्	अनमस्त्रन्	अनमस्यत	अनमस्येताम्	अनमस्त्रन्त

## IMPERATIVE.

मि	नमस्त्राव	नमस्त्राम	नमस्ये	नमस्त्रावहि	नमस्त्रामहि
	नमस्त्रतम्	नमस्त्रत,	नमस्त्रस्व	नमस्त्रेथाम्	नमस्त्रध्वम्
तात्		नमस्त्रतात्			
,	नमस्त्रताम्	नमस्त्रन्तु	नमस्यताम्	नमस्येताम्	नमस्त्रन्ताम्
तात्					

## POTENTIAL.

मि	नमस्येव	नमस्येम	नमस्येथ	नमस्येवहि	नमस्येमहि
	नमस्येतम्	नमस्येत	नमस्येथास्	नमस्येथाधाम्	नमस्येध्वम्
	नमस्येताम्	नमस्येयुस्	नमस्येत	नमस्येयाताम्	नमस्येरन्

Denominatives without affix: **पितृ pitri** 'to behave like a father' (denominative from **पितृ pitri** 'father'), special base **पितरं pitara**.

## PRESENT.

मि	पितरावस	पितरामस	पितरे	पितरावहि	पितरामहि
सि	पितरथस	पितरथ	पितरसे	पितरथे	पितरध्वे
ति	पितरतस	पितरन्ति	पितरन्ते	पितरन्ते	पितरन्ते



Parasmaipada.			IMPERFECT.	Ātmanepada.	
अ॒पि॒तरम्	अ॒पि॒तरा॒व	अ॒पि॒तरा॒म	अ॒पि॒तरे	अ॒पि॒तरा॒वहि	अ॒पि॒त
अ॒पि॒तरस्	अ॒पि॒तरत॑म्	अ॒पि॒तरत॑	अ॒पि॒तरथा॑स्	अ॒पि॒तरे॒धाम्	अ॒पि॒त
अ॒पि॒तरत्	अ॒पि॒तरता॑म्	अ॒पि॒तरन्	अ॒पि॒तरत॑	अ॒पि॒तरे॒ताम्	अ॒पि॒त

## IMPERATIVE.

पि॒तरा॒णि <sup>1</sup>	पि॒तरा॒व	पि॒तरा॒म	पि॒तरै	पि॒तरा॒वहि	पि॒त
पि॒तरं,	पि॒तरत॑म्	पि॒तरत॑,	पि॒तरस्व	पि॒तरे॒धाम्	पि॒त
पि॒तर॑तात्		पि॒तर॑तात्			
पि॒तर॑न्तु,	पि॒तर॑ताम्	पि॒तर॑न्तु	पि॒तर॑ताम्	पि॒तरे॑ताम्	पि॒त
पि॒तर॑तात्					

## POTENTIAL.

पि॒तरे॒यम्	पि॒तरे॒व	पि॒तरे॒म	पि॒तरे॒य	पि॒तरे॒वहि	पि॒त
पि॒तरे॒स्	पि॒तरे॒तम्	पि॒तरे॒त	पि॒तरे॒थास्	पि॒तरे॒या॒धाम्	पि॒त
पि॒तरे॒त्	पि॒तरे॒ताम्	पि॒तरे॒युस्	पि॒तरे॒त	पि॒तरे॒या॒ताम्	पि॒त

*Observation.* The intelligent reader will not fail to notice that the six last Paradigms differ almost in the accent only from the first.

## § 81. ALPHABETICAL LIST OF ANOMALOUS BASES.

इ॒च्छ I, 6	. . . . .	from the verb इ॒ष् 'to wish'
अ॒च्छ I, 1 (? in the Veda I, 6)	" " "	अ॒च्छ 'to go'
अ॒ती॒य I, 1	" " "	अ॒हत् 'to hate'
का॒मथ॑ I, 10	" " "	क॒म् 'to love'
छ॒न्त I, 6	" " "	छ॒त् 'to cut'
क्रा॒म I, 1	} . . . . .	" " " क॒म् 'to go'
क्रा॒म्य I, 4		
क्ला॒म I, 1	} . . . . .	" " " क्ल॒म् 'to be sad'
क्ला॒म्य I, 4		
चा॒म्य I, 4	" " "	च॒म् 'to endure'
खि॒न्द I, 6	" " "	खि॒द् 'to be distressed'
ग॒च्छ I, 1	" " "	ग॒म् 'to go'

<sup>1</sup> Cf. § 16.

also regularly गिर) I, 6 from the verb गृ 'to swallow'

1 . . . . .	"	"	"	गुह् 'to hide'
‡ I, 1 . . . . .	"	"	"	गुप् 'to protect'
चाम I, 1 . . . . .	"	"	"	चम् 'to drink' (but only when preceded by the preposition आ ā).
4 . . . . .	"	"	"	छो 'to cut'
, 1 . . . . .	"	"	"	जम् 'to gape'
[, 4 . . . . .	"	"	"	जन् 'to be born'
[, 1 (Vedic) . . . . .	"	"	"	हन् 'to kill'
[, 1 . . . . .	"	"	"	घ्रा 'to smell'
I, 4 . . . . .	"	"	"	तम् 'to be distressed'
, 1 . . . . .	"	"	"	खा 'to stand'
6 . . . . .	"	"	"	गृह् 'to hurt'
, 1 . . . . .	"	"	"	दंश् 'to bite'
I, 4 . . . . .	"	"	"	दम् 'to tame'
‡ . . . . .	"	"	"	दो 'to tie'
, 1 . . . . .	"	"	"	ध्मा 'to blow'
I, 1 optionally . . . . .	"	"	"	सृ 'to go'
‡ I, 1 . . . . .	"	"	"	धूप 'to fumigate'
‡ I, 1 . . . . .	"	"	"	पण् } 'to praise'
[ I, 1 . . . . .	"	"	"	पन् }
, 1 . . . . .	"	"	"	दृश् 'to see'
I, 6 . . . . .	"	"	"	पिम् 'to form'
} I, 1 . . . . .	"	"	"	पा 'to drink'
I, 6 . . . . .	"	"	"	प्रक् 'to ask'
I, 6 . . . . .	"	"	"	धञ्ज् 'to fry'
I, 4 . . . . .	"	"	"	धंश् } 'to fall'
I, 4 . . . . .	"	"	"	धंस }
‡ (also regularly धन्व) I, 4 . . . . .	"	"	"	धम् 'to whirl'
I, 1 . . . . .	"	"	"	च्वा 'to think'
‡ I, 4 . . . . .	"	"	"	मह् 'to be glad'

मेघ I, 4	. . . . .	from the verb मिद् 'to be proud'
मार्ग I, 1	. . . . .	" " " मृष् 'to clean'
घच्छ I, 1	. . . . .	" " " {यम् 'to lift up', an दा 'to give'
रञ्ज I, 1	}	. . . . . " " " रञ्ज 'to colour'
रञ्ज I, 4		
स्निग्ध I, 6	. . . . .	" " " स्निप् 'to anoint'
क्षुप्ति I, 6	. . . . .	" " " क्षुप् 'to cut'
विष I, 6	. . . . .	" " " व्यप् 'to deceive'
विच्छाय I, 1	. . . . .	" " " विक् 'to go'
विध्व I, 6	. . . . .	" " " व्यध् 'to hurt'
विन्द I, 6	. . . . .	" " " विद् 'to find'
शान्त I, 4	. . . . .	" " " शम् 'to be tranquil'
श्ल I, 4	. . . . .	" " " शो 'to sharpen'
शीघ्र I, 1	}	. . . . . " " " शद् 'to fall'
शीघ्र I, 6		
श्रान्त I, 4	. . . . .	" " " श्रम् 'to be weary'
छीव I, 1	. . . . .	" " " छिप् 'to spit'
सञ्ज I, 1	. . . . .	" " " सञ्ज 'to adhere'
सिष्ण I, 6	. . . . .	" " " सिष् 'to sprinkle'
सीद I, 1	}	. . . . . " " " सद् 'to sit'
सीद I, 6		
स्वञ्ज I, 1	. . . . .	" " " स्वञ्ज 'to embrace'.

## SECOND CONJUGATION.

§ 82. It is a characteristic peculiarity of the second conjugation that the accent (acute) in most inflexions falls on the first syllable of the termination, and in the Potential of the *Ātmanepada* on the second. e. g. द्विष् *dvish* II, 2 'to hate' with the termination of the 1<sup>st</sup> pl. *Parasmaip.* (cf. § 73) द्विष्मस् *dvish-más*, with that of the 1<sup>st</sup> pl. *Ātmanep.* द्विष्महे *dvish-māhe*, 1<sup>st</sup> sing. potent. *Ātm.* द्विषीष *dvish-ī-*

There are, however, the following exceptions:—

1. The verbs which are conjugated in the *Ātmanepada* only, never have the accent on the termination, e. g. *शी* *śī* II, 2 *Ātm.* 'to lie' in the 1<sup>st</sup> pl. pres. *शेमहे* *śé-mahe*.

2. In the augmented forms, according to § 74, the accent falls on the augment, e. g. 1<sup>st</sup> pl. imperf. Parasm. from *द्विष्* *dvish* II, 2 *अद्विष्म* *á-dvish-ma*.

3. In the *present* and *imperfect singular* of the *Parasmaipada*, in the *first persons* singular, dual, and plural of the *imperative Parasmaipada* and *Ātmanepada*, and in the third person singular of the imperative of the *Parasmaipada*, formed by the termination *तु* *tu* (in the *Veda* optionally also in the second person singular and plural *Parasmaipada*, if not formed by *तात्* *tát*) the accent falls on the syllable which precedes the termination and causes generally its vowel to be strengthened, e. g. *द्विष्* *dvish* II, 2 in the 1<sup>st</sup> singular present becomes, by changing *इ* *i* to the diphthong *ए* *e*, *द्वेष्मि* *dvésh-mi*, in the 1<sup>st</sup> sing. imperfect, when without augment, *द्वेषम्* *dvésh-am*, but when with augment, according to 2., *अद्वेषम्* *á-dvesh-am*. We shall call these forms strong forms.

§ 83. This conjugation comprises:—

I. The second, third, fifth, seventh, and ninth conjugational classes of the primitive verbs.

II. The frequentatives of the first form.

I. 1. In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb. Thus the root *द्विष्* *dvish* is also the special base for the present, imperfect, imperative, and potential. In the strong forms (cf. § 82, 3), a final radical *इ* *i*, or *ई* *ī* before an affix beginning with a consonant is changed to *ए* *e*, before an affix beginning with a vowel, to *अय्* *ay*, e. g. *वी* *vī* 'to go' in 1<sup>st</sup> sing. pres. Par. *वेमि* *vé-mi*, in 1<sup>st</sup> sing. imperative Par. *वयानि* *váy-āni* (cf. § 75); a final *उ* *u* before consonants becomes *औ* *au*, before vowels *अव्* *av*, e. g. *यु* *yu* 'to join' *यौमि* *yau-mi*, *यवानि* *yáv-āni*; a final *रि* *ri* becomes *अर* *ar*, e. g. *जागृ* *jāgri* 'to wake' *जामि* *jāgd-r-mi*, *जागरानि* *jāgd-r-āni* (with *अ* *a* instead of *इ* *i* agreeably to § 16). *इ* *i*, *उ* *u*, and *रि* *ri*, when followed by a single radical con-

sonant only, are changed to ए *e*, ओ *o*, and अर् *ar*, e. g. दिव् *dvish* 1<sup>st</sup> sing. pres. Par. द्वेष्मि *dvēsh-mi*, 1<sup>st</sup> sing. imperat. Par. द्वेषाणि *dvēsh-āni*.

*Observ.* The verbs with final ऊ *ū*, which belong to this class, are irregular (cf. § 108).

2. The third class forms its special base for the present, imperfect, imperative, and potential by reduplicating the verb, according to the general rules given in § 42-46, e. g. दा *dā* 'to give' ददा *dadā*. A radical च् *ri*, or ऋ *ri*, however, is represented in the reduplicated syllable by र *i*, e. g. भृ *bhri* 'to bear' makes बिभृ *bibhri*, पू *pri* 'to fill' पिपृ *pipri*.

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final र *i* and ई *i* before consonants to ए *e*, before vowels to अय *ay*, e. g. भी *bhi* 'to fear', special base बिभी *bibhi*, in the 1<sup>st</sup> sing. pres. Par. बिभेमि *bibhe-mi*, in the 1<sup>st</sup> sing. imperative Par. बिभयानि *bibhay-āni*; final उ *u* and ऊ *ū* before consonants become ओ *o*, before vowels अव् *av*, e. g. बोभू *bobhū*, frequentative of भू *bhū* 'to become', 1<sup>st</sup> sing. pres. Par. बोभोमि *bobho-mi*, 1<sup>st</sup> sing. imperative Par. बोभवानि *bobhav-āni*; final च् *ri* and ऋ *ri* become अर् *ar*, e. g. भृ *bhri*, special base बिभृ *bibhri*, 1<sup>st</sup> sing. pres. Par. बिभर्मि *bibhar-mi*, 1<sup>st</sup> sing. imperative Par. बिभरानि *bibhar-āni* (cf. § 16).—र *i*, उ *u*, and च् *ri*, when followed by a single radical consonant, are changed to ए *e*, ओ *o*, and अर् *ar*, when the termination begins with a consonant, e. g. वेभिद् *bebhid*, frequentative of भिद् *bhid* 'to split', in the 1<sup>st</sup> sing. pres. Par. वेभेद्मि *bebhed-mi*; but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged, e. g. 1<sup>st</sup> sing. imperative Par. वेभिदानि *bebhid-āni*, 1<sup>st</sup> sing. pres. Par. with inserted ई *i* (cf. § 84, 5) वेभिदीमि *bebhid-i-mi*.

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

a) A final radical आ *ā*, when followed by a termination beginning with a consonant, is changed to ई *i*, e. g. हा *hā* 'to leave', special base जहा *jahā*, becomes in the 1<sup>st</sup> plur. pres. Par. जहिमस् *jahi-mās*; when followed by a termination beginning with a vowel, the आ *ā* is rejected, e. g. जहा *jahā* with the termination अति *ati* (3<sup>d</sup> plur. pres. Par. § 84, 2) becomes जहति *jah-ati*.

b) Some verbs, enumerated in my *Vollständige Grammatik* § 154, 2, 2, ending in a compound consonant, the first member of which is a nasal, drop the nasal, e. g. चोकुञ्च *chokuñch*, frequentative of कुञ्च *kunch* 'to contract' becomes in the 3<sup>d</sup> dual pres. Par. चोकुञ्चस् *chokuk-tás* (with the termination तस् *tas*, § 73, before which च् *ch* is changed to क् *k* according to § 98, 1), in the 3<sup>d</sup> plur. pres. Par. चोकुञ्चति *chokuch-ati*.

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, e. g. दा *dá* 'to give', special base ददा *dadá*, 1<sup>st</sup> sing. pres. Par. ददामि *dádá-mi*, भृ *bhṛi*, special base बिभृ *bibhṛi*, 3<sup>d</sup> plur. pres. Par. बिभ्रति *bibhr-ati*.

3. The fifth class forms its special base by adding नु *nu* to the verb, e. g. चि *chi* 'to collect', special base चिनु *chi-nu*. In many cases नु *nu* becomes णु *ṇu* according to § 16.

In the strong forms the final उ *u* is changed before a consonant to ओ *o*, चिनोमि *chi-no-mi*, before a vowel to अव् *av*, चिनवानि *chi-nav-āni*.

In the other forms the final उ *u* before vowels becomes व् *v* and, if preceded by more than one consonant, उव् *uv*, e. g. चिनु + अन्ति *chinu + anti* (3<sup>d</sup> plur. pres. Par.) becomes चिन्वन्ति *chinu-v-anti*, आप् *āp*, special base of the verb आप् *āp* 'to obtain', with अन्ति *anti* makes आप् *āp* + अन्ति *āp-anti*.

4. The verbs of the seventh class form their special bases by inserting न *na* before the final radical in the strong forms, and न् *n* in all the other. In many cases न *na* becomes ण *ṇa*, according to § 16. न् *n* before sibilants and ह् *h* is changed to Anusvāra  $\bar{ṇ}$ , before gutturals to ण् *ṇ*, before palatals to ञ् *ñ*, before linguals to ण *ṇ*, before labials to म् *m*. In the strong forms the acute falls on न *na* (ण *ṇa*). For instance the special base of शिष् *śish* 'to distinguish' is in the strong forms शिणष् *śiṇash*, in others शिष् *śiṃsh*, e. g. शिणमि *śiṇásh-mi*, 1<sup>st</sup> sing. pres. Par., शिणमस् *śiṃsh-más*, 1<sup>st</sup> plur.; युज् *yuj* 'to join' makes in the strong forms युजन् *yunaj*, in others युज् *yuj*, e. g. युजमि *yundáj-mi*,

युञ्जस् *yuñj-más*, in the 2<sup>d</sup> plur. pres. Par. युञ्जथ *yuñk-thá* (क् *k* instead of ज *j* according to § 98, 1).

*Observ.* Verbs ending in a compound consonant the first member of which is a nasal, reject the latter in the strong forms, e. g. भञ्ज *bhañj* 'to break' भञ्जिस् *bhañj-mi*; in all the other they have of course only one nasal, e. g. भञ्जस् *bhañj-más*.

5. The eighth class forms its special base by adding उ *u* to the verb, which, as in the fifth, in the strong forms before consonants is changed to ओ *o*, before vowels to अव् *av*, e. g. तन् *tan* 'to stretch', special base तनु *tan-u*, in the 1<sup>st</sup> sing. pres. Par. तनोमि *tanó-mi*, in the 1<sup>st</sup> sing. imperative Par. तनवानि *tanáv-áni*. In the other forms the final उ *u* is changed before vowels to व् *v*, e. g. तनु + अन्ति *tanu + anti* becomes तन्वन्ति *tanv-ánti*.

*Observ.* Verbs ending in single consonants optionally change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar*, e. g. ऋन् *riñ* 'to go', special base ऋनु *riñu*, or अर्णु *arñu*.

6. The verbs of the ninth class form their special bases by subjoining ना *ná* or णा *ṇá* (according to § 16) in the strong forms, नी *ní* (or णी *ṇí*) in the other, when the termination begins with a consonant, and न् *n* or ण् *ṇ*, when it begins with a vowel, e. g. यु *yu* 'to join', 1<sup>st</sup> sing. pres. Par. युनामि *yu-ná-mi*, 1<sup>st</sup> plur. pres. Par. युनीमस् *yu-ní-más*, 3<sup>d</sup> plur. pres. Par. युनन्ति *yu-n-dnti*.

*Observ.* 1. A penultimate nasal of the root is rejected, e. g. मन्थ् *manth* 'to churn', special bases मथ्ना *math-ná*, मथ्नी *math-ní*, and मथ् *math-n*. A final long vowel is made short except in क्री *kri* 'to buy', प्री *pri* 'to love', त्री *tri* 'to cook', कू *knú* 'to sound', दू *drú* 'to hurt', e. g. पू *pú* 'to purify' makes पुना *pu-ná*, पुनी *pu-ní*, पुन *pu-n*, but क्रीणा *kri-ṇá* (§ 16), क्रीणी *kri-ṇí*, क्रीण् *kri-ṇ*.

*Observ.* 2. In the Vedas the verbs belonging to this class often take the affix आय् *áyá* instead of ना *ná*, नी *ní*, न् *n*, as मन्थ् *manth* (cf. observ. 1) मथाय *math-áyá*.

II. Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been

described in § 84, I, 2. We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, e. g. शंशम् *camcam*, frequentative of शम् *cam* 'to be tranquil' with तस् *tas*, the termination of the 3<sup>d</sup> dual pres. Par., makes शंशान्त् *camcān-tas* (cf. § 95, 3). Some reject their final nasal (cf. my *Kurze Sanskrit Grammatik* § 206, 2, c, β).

§ 84. In the second conjugation the temporal augment has the same form and is prefixed according to the same rules as in the first (§ 74, I). The inflectional terminations differ from those given above (§§ 73-76) in the following particulars:—

1. In the third person plural of the present, imperfect, and imperative *Ātmanepada* the न् *n* of the termination is dropped, e. g. द्विषते *dvish-dte*, अद्विषत *á-dvish-ata*, द्विषताम् *dvish-dtām*.

2. In the third class and in the frequentatives:—

a) The third person plural of the present and imperative *Parasmaipada* rejects the न् *n* of the termination, e. g. बेभिदति *bēbhīd-ati*, बेभिदतु *bēbhīd-atu*, from the frequentative of the verb भिद् *bhid*.

b) The third person plural of the imperfect *Parasmaipada* substitutes उस् *us* for अन् *an*, before which a final radical इ *i*, or ई *ī* is changed to अय् *ay*, उ *u* or ऊ *ū* to अव् *av*, अरि *arī* or अरि *arī* to अर *ar*, e. g. अविभरस् *á-bibhar-us* from भृ *bhri* II, 3.

*Observ.* The verbs of the second conjugational class, which end in आ *ā*, optionally take उस् *us* instead of अन् *an* in the third person plural of the imperfect *Parasmaipada*, e. g. या *yā* 'to go' may form with अन् *an* अयान् *á-yān*, or with उस् *us* अयुस् *á-yus* (cf. § 88).

3. In the second person singular of the imperative *Parasmaipada* the verbs of the second, third, and seventh classes, and the frequentatives ending in any consonant except a nasal, र् *r*, or ल् *l*, attach to the special base the termination धि *dhi*, as अद् *ad* II, 2 'to eat' अद्धि *ad-dhi*, युज् *yuj* II, 7 'to join' युज्धि *yung-dhi* (with ग् *g* instead of ज् *j* according to § 99, 1).

The verbs of the second and third classes and the frequentatives ending in vowels or nasals, र् *r*, or ल् *l*, the verbs of the fifth class



ending in consonants, and the verbs of the ninth class ending in vowels, attach हि *hi* to the special base, e. g. या *yā* II, 2 'to go' याहि *yā-hi*, आप् *āp* II, 5 'to obtain' आपुहि *āpnu-hi*, यु *yu* II, 9 'to join' युनीहि *yunī-hi*.

The verbs of the eighth class and those of the fifth the crude forms of which end in vowels, reject the termination, e. g. तन् *tan* II, 8 'to stretch', चि *chi* II, 5 'to collect', special base and 2<sup>d</sup> sing. imperative Parasm. तनु *tanu*, चिनु *chinu*.

The verbs of the ninth class, which end in consonants, attach no termination in the 2<sup>d</sup> pers. sing. imperat. Parasm. and substitute आन *āna* (where § 16 applies, आण *āṇa*) for the characteristic of their class, e. g. मन्थ् *manth* 'to churn' मथान *math-āna* (the penultimate nasal of the verb is dropped according to § 83, 6, Observ. 1).

4. The potential Parasmaipada takes the original termination given in § 76, याम् *yām*, यास् *yās*, यात् *yāt* &c.

5. In the first frequentative the vowel ई *i* is optionally inserted before the terminations of the singular present, of the second and third persons singular of the imperfect, and of the third person singular of the imperative Parasmaipada, e. g. बेभिद् *bebhid* makes in the 1<sup>st</sup> sing. pres. either बेभेद्भि *bebhed-mi* or बेभिदीमि *bebhid-i-mi* (cf. § 83, 2), बोभू *bobhū*, frequentative from भू *bhū* 'to become', बोभेमि *bóbho-mi* or बोभेवीमि *bóbhav-i-mi*.

6. In the Vedas the त् *t* of the third person of the singular and plural Átmanepada is often dropped, e. g. ईशे *īṣ-e* instead of ईन् + ते *īṣ + te*, which would become ईशे *īsh-ṭe* (§ 98, 2, cf. my *Vollständige Grammatik* § 813, IV).

7. The उ *u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with व् *v* or म् *m*, e. g. the special base of तन् *tan* II, 8 तनु + वस् *tanu + vas* makes तनुवस् *tanu-vās* or तन्वस् *tanv-ds*; the special base of चि *chi* II, 5 चिनु + मस् *chinu + mas* makes चिनुमस् *chinu-mās* or चिन्मस् *chin-mās*.

8. An initial *s* of the termination is changed to *śh* agreeably to the rules given in § 17.

§ 85. The rules given in §§ 82-84 will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms:—

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS: चि *chi* 'to collect'  
and आप् *āp* 'to obtain'.

	Parasmaipada.	PRESENT.	Ātmanepada.
मीभिः	चि॒नु॒व॒स॒ or चि॒न्व॒स॒	चि॒नु॒म॒स॒ or चि॒न्म॒स॒	चि॒न्वे चि॒नु॒व॒हे चि॒नु॒म॒हे or चि॒न्व॒हे or चि॒न्म॒हे
मीभिः	चि॒नु॒ध॒स॒	चि॒नु॒ध॒	चि॒नु॒धे चि॒न्वा॒धे चि॒नु॒धे
मीति	चि॒नु॒त॒स॒	चि॒न्व॒न्ति	चि॒नु॒ते चि॒न्वा॒ते चि॒न्व॒ते

## IMPERFECT.

मीवम्	अचि॒नु॒व॒ or अचि॒न्व॒	अचि॒नु॒म॒ or अचि॒न्म॒	अचि॒न्वि अचि॒नु॒व॒हि अचि॒नु॒म॒हि or अचि॒न्व॒हि or अचि॒न्म॒हि
मीषः	अचि॒नु॒त॒म्	अचि॒नु॒त॒	अचि॒नु॒धा॒स् अचि॒न्वा॒धाम् अचि॒नु॒ध्व॒म्
मीत	अचि॒नु॒ता॒म्	अचि॒न्व॒न्	अचि॒नु॒त॒ अचि॒न्वा॒ताम् अचि॒न्व॒त॒

## IMPERATIVE.

मीभिः	चि॒न॒वा॒व	चि॒न॒वा॒म॒	चि॒न॒वै	चि॒न॒वा॒व॒हे	चि॒न॒वा॒म॒हे
	चि॒नु॒त॒म्	चि॒नु॒त॒	चि॒नु॒ष्व	चि॒न्वा॒धाम्	चि॒नु॒ध्व॒म्
चि॒नु॒ता॒त्	or चि॒नु॒ता॒त्				
मी	चि॒नु॒ता॒म्	चि॒न्व॒न्तु	चि॒नु॒ता॒म्	चि॒न्वा॒ता॒म्	चि॒न्व॒ता॒म्
चि॒नु॒ता॒त्					

## POTENTIAL.

मी	चि॒नु॒धा॒य चि॒नु॒धाम् चि॒न्वी॒य चि॒न्वी॒व॒हि चि॒न्वी॒म॒हि
मी	चि॒नु॒धा॒त॒म् चि॒नु॒या॒त॒ चि॒न्वी॒धा॒स् चि॒न्वी॒या॒धाम् चि॒न्वी॒ध्व॒म्
मी	चि॒नु॒धा॒ता॒म् चि॒नु॒यु॒स् चि॒न्वी॒त॒ चि॒न्वी॒या॒ता॒म् चि॒न्वी॒र॒न्

I shall give only those forms of the second paradigm, which differ from the preceding.

Present dual 1. Parasm. only आमुवस् (§ 84, 7), plur. 1. आमुमस्, 3. आमुवन्ति (§ 83, 3). Átman. sing. 1. आमुवे, dual 1. आमुवहे, 2. आमुवाथे, 3. आमुवते, plur. 1. आमुमहे, 3. आमुवते.

Imperfect dual 1. Parasm. आमुव, plur. 1. आमुम, 3. आमुवन; Átm. sing. 1. आमुवि, dual 1. आमुवहि, 2. आमुवाथाम्, 3. आमुवाताम्, plur. 1. आमुमहि, 3. आमुवत.

Imperative sing. 2. Parasm. आमुहि, plur. 3. आमुवनु; Átman. dual 2. आमुवाथाम्, 3. आमुवाताम्, plur. 3. आमुवताम्.

Potential Átmanep. sing. 1. आमुवीय, 2. आमुवीयास् &c., according to § 83, 3.

PARADIGM OF THE EIGHTH CLASS: तन् *tan* 'to stretch'.

The verb तन् follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the two first persons.

Parasm.	Átmanep.	Parasm.	Átmanep.
PRESENT.		IMPERFECT.	
Sing. 1. तनोमि	तन्वे	अतनवम्	अतन्वि
2. तनोषि	तनुषे	अतनोस्	अतनुषास्
IMPERATIVE.		POTENTIAL.	
Sing. 1. तनवाणि	तनवै	तनुयाम्	तन्वीष
2. तनु, तनुतात्	तनुष्व	तनुयास्	तन्वीषास्
&c.			

PARADIGMS OF THE NINTH CLASS: यु *yu* 'to join', बन्ध् *bandh* 'to bind'.

Parasmaipada.			PRESENT.	Átmanepada.		
युनामि	युनीवस्	युनीमस्	युजे	युनीवहे	युनीमहे	
युनासि	युनीषस्	युनीथ	युनीषे	युनाथे	युनीधे	
युनाति	युनीतस्	युनन्ति	युनीते	युनाते	युनन्ते	

Parasmaipada.	IMPERFECT.		Ātmanepada.		
अस्	अयुनीव	अयुनीम	अयुनि	अयुनीवहि	अयुनीमहि
इस्	अयुनीतम्	अयुनीत	अयुनीथास्	अयुनाथाम्	अयुनीध्वम्
इत्	अयुनीताम्	अयुनन्	अयुनीत	अयुनाताम्	अयुनत

## IMPERATIVE.

अस्	युनाव	युनाम	युनि	युनावहि	युनामहि
इस्	युनीतम्	युनीत	युनीष्व	युनाथाम्	युनीध्वम्
इत्	युनीताम्	युनन्तु	युनीताम्	युनाताम्	युनताम्

## POTENTIAL.

अस्	युनीथाव	युनीथाम	युनीथ	युनीवहि	युनीमहि
इस्	युनीथातम्	युनीथात	युनीथास्	युनीथाथाम्	युनीध्वम्
इत्	युनीथाताम्	युनीथुस्	युनीत	युनीथाताम्	युनीरन्

The second paradigm बन्ध् *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e. g. pres. sing. 1. Par. बन्धामि (cf. § 83, 6, Obs. 1), 2. बन्धसि, Ātm. 1. बन्धे, 2. बन्धीषे, imperfect Par. sing. 1. अबन्धाम्, 2. अबन्धास्, Ātman. 1. अबन्धि, imperative Par. sing. 1. बन्धानि, but 2. बन्धान or बन्धीतात्.

§ 86. ALPHABETICAL LIST OF THE ANOMALOUS BASES OF THE FIFTH, EIGHTH, AND NINTH CLASSES.

करो, special base in the strong forms, for all the other forms कुरु, except before terminations beginning with क्, ख्, and च्, where कुरु,	of the verb कृ II, 8 'to make', e. g. pres. sing. 1. करोमि, 2. करोषि, 3. करोति, dual 1. कुर्वस्, 2. कुर्वथस्, 3. कुरुतस्, plur. 1. कुर्मस्, 2. कुरुध्व, 3. कुर्वन्ति, potential 1. कुर्याम, &c.
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कृत्तु, कृत्तो, . . . . .	special bases of the verb कृत् II, 8	'to act'
कुम्भा, कुम्भी, कुम्भ, with-		
out changing न् to ख्		
(§ 16) . . . . .	" " " "	कुम् II, 9 'to shake'
खीना, खीनी, खीन्, or		
खुना, खुनी, खुन्, . . . . .	" " " "	ख् II, 9 (?)
गृह्णा, गृह्णी, गृह्ण, . . . . .	" " " "	ग्रह् II, 9 'to take'
जाना, जानी, जान्, . . . . .	" " " "	ज्ञा II, 9 'to know'
विना, विनी, विन्, . . . . .	" " " "	व्या II, 9 'to grow old'
तृप्ति, तृप्ती, without chang-		
ing न् to ख् (§ 16), but		
in the Veda regularly		
तृप्ति, तृप्ती, . . . . .	" " " "	तृप् II, 5 'to satisfy'
दम्नु, दम्नी, . . . . .	" " " "	दम् II, 5 'to deceive'
धिनु, धिनी, . . . . .	" " " "	धिन् II, 8 'to please'
शृणु, शृणी, . . . . .	" " " "	शृ II, 5 'to hear'
स्तम्नु, स्तम्नी, . . . . .	" " " "	स्तम् II, 5
स्तम्नु, स्तम्नी, . . . . .	" " " "	स्तम् II, 5
स्तम्नु, स्तम्नी, . . . . .	" " " "	स्तम् II, 5
स्तम्नु, स्तम्नी, . . . . .	" " " "	स्तम् II, 5
		'to stop'.

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND OF  
THE FREQUENTATIVES OF THE FIRST FORM.

§ 87. As the special bases of these verbs end in all letters, except अ a, इ i or ए e, ऐ ai, and ओ o (cf. § 93 Obs.), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations.

§ 88. A final आ ā combines with an initial अ a or आ ā to आ ā, e. g. अया + अम् āyā + am makes अयाम् āyām (sing. 1. imperfect Parasm. from या yā II, 2 'to go'), and with इ i, or ई ī to ए e. Before उ u, ए e, or ऐ ai it is rejected, e. g. अया + उस् āyā + us makes अयुस् āyus (cf. § 84, 2, Obs.).

§ 89. Monosyllabic bases ending in इ i, or ई ī change their final to

इच् *iy* before the terminations beginning with vowels, e. g. गी *vi* II, 2 'to go' + अन्ति *anti* makes वियन्ति *viy-anti*. This rule applies also to those reduplicated bases, in which the इ *i*, or ई *ī* is preceded by a compound consonant: the special base of ह्री *hrī* II, 3 'to be ashamed' जिह्री *jihri* + अति *ati* makes जिह्रियति *jihriy-ati*. In all other reduplicated bases the final इ *i*, or ई *ī* is changed to य् *y*. Thus the special base of भी *bhī* II, 3 'to fear', बिभी + अति *bibhī + ati* makes बिभ्यति *bibhy-ati*.

§ 90. Final उ *u* and ऊ *ū* before vowels are changed to उव् *uv*, e. g. नु *nu* II, 2 'to praise' + अन्ति *anti* नुवन्ति *nuv-anti*.

§ 91. A final ऋ *ṛi* before vowels becomes र् *r*, e. g. बिभृ *bibhṛi* (special base of भृ *bhṛi* II, 3 'to bear') + अति *ati*, बिभ्रति *bibhr-ati*.

§ 92. A final ॠ *ṛi* before vowels becomes र् *ir*, or, if preceded by labials or व् *v*, उर् *ur*, e. g. तातृ *tātṛi*, first frequentative from तृ *tṛi* 'to cross', + अति *ati* becomes तातिरति *tātir-ati*, पिपृ *pipṛi*, special base of पू *pū* II, 3 'to fill', + अति *ati* would become पिपूरति *pīpur-ati*.

§ 93. ऐ *ai* and औ *au*, produced by the combination of the temporal augment with a uniliteral base, are changed before vowels to आय् *āy* and आव् *āv*, e. g. ऐ *ai* (from the verb इ *i* II, 2 'to go' according to § 74, 1) + अम् *am* becomes आयम् *āy-am*.

*Observe.* In common Sanskrit verbs ending in radical ए *e*, ऐ *ai*, or औ *o*, do not belong to the second conjugation. In the Vedas and in the Epic poetry however they sometimes do. In this case their finals are changed to आ *ā* and follow § 88.

§ 94. Radical इ *i* and उ *u* before a consonantal group beginning with र् *r* are lengthened, e. g. चचुर् *chañchur*, frequentative of चर् *char* (§ 51), + मस् *mas* = चचूर्मस् *chañchūr-mas*.

§ 95. A final ॠ *ṛi* before consonants becomes र् *ir* or, if preceded by labials or व् *v*, उर् *ūr*, e. g. तातृ *tātṛi*, frequentative of तृ *tṛi*, + मस् *mas* तातीर्मस् *tātīr-mas*, पिपृ *pipṛi*, special base of पू *pū* II, 3, would become पिपूर्मस् *pīpūr-mas*.

Final य् *y* and व् *v* are rejected before any consonant, except य् *y*,

e. g. तोतुर्व *toturv*, frequentative from तुर्व *turv*, + मस् *mas* तोतुर्मस् *totúr-mas* (cf. § 94).

A final म् *m* is changed to न् *n* before any consonant, except य् *y*, स् *s*, or ह् *h*, e. g. जंगम् *jaṅgam* (frequentative of गम् *gam* 'to go') + मस् *mas* becomes जंगन्मस् *jaṅgan-más*.

§ 96. Before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*:-

1. Final aspirated consonants reject the aspiration, e. g. मामथ् *mámath*, first frequentative of मथ् *math* 'to churn', + सि *si* becomes मामत्ति *mámat-si*, लोलुभ् *lolubh*, frequentative of लुभ् *lubh* 'to desire', + धि *dhi* लोलुब्धि *lolub-dhi*.

2. Before ध् *dh* the surds क् *k* and ख् *kh* are changed to ग् *g*, ट् *ṭ* and ठ् *ṭh* to ड् *ḍ*, त् *t* and थ् *th* to द् *d*, प् *p* and फ् *ph* to ब् *b*; स् *s* may either become द् *d* or be rejected, e. g. चिकित् *chikit* (special base of कित् *kit* II, 3) + धि *dhi* makes चिकिदि *chikid-dhi*, आस् *ás* II, 2 'to sit' + ध्वम् *dhvam* either आदध्वम् *ád-dhvam* or आध्वम् *á-dhvam*.

3. Before स् *s*, त् *t*, and थ् *th* the sonants ग् *g* and घ् *gh* are changed to क् *k*, ड् *ḍ* and ढ् *ḍh* to ट् *ṭ*, द् *d* and ध् *dh* to त् *t*, ब् *b* and भ् *bh* to प् *p*, e. g. अद् *ad* II, 2 'to eat' + सि *si* makes अत्ति *át-si*. But when the verb ends in घ् *gh*, ध् *dh*, भ् *bh*, and the affix begins with त् *t* or थ् *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध् *dh*, e. g. लोलुभ् *lolubh* (frequentative of लुभ् *lubh* 'to desire') + थस् *thas* or + तस् *tas* makes लोलुब्धस् *lolub-dhás*.

4. When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स् *s* or ध्व् *dhv*, and the syllable containing the final aspirate begins with ग् *g*, ड् *ḍ*, द् *d*, or ब् *b*, the latter are changed to the corresponding aspirated घ् *gh*, ढ् *ḍh*, ध् *dh*, and भ् *bh*, e. g. बोबोध् *bobodh* (strong form, § 83, I, 2, of बोबुध् *bobudh*, frequentative of बुध् *budh*) + सि *si* makes बोभौत्ति *bóbbhot-si*.

§ 97. Before a termination beginning with स् *s*:-

1. Final च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ṣ*, श् *sh*, and ह् *h* are changed to क् *k*, and the following स् *s*, agreeably to § 17, becomes श् *sh*, e. g. चक्श् *chaksh* II, 2 'to speak' + से *se* becomes चक्श् *chák-shé*, वक्श् *vach* II, 2 'to speak' + सि *si* वक्शि *vák-shi*. When the syllable,

ending in ह *h*, begins with ग *g*, द *d*, ड *d*, or ब *b*, these letters become aspirated, e. g. दोह *doh* (strong form, § 83, I, 1, of दुह *duh* II, 2 'to milk') + सि *si* makes धोषि *dhók-shi*.

2. Final न *n* and म *m* become Anusvâra  $\text{ँ}$ , or Anunâsika  $\text{ँ}$ , e. g. हन *han* II, 2 'to kill' + सि *si* makes हंसि *hám-si*, or हँसि *háv-si*.

§ 98. Before terminations beginning with त *t*, or थ *th*:—

1. Final च *ch*, ज *j*, and झ *jh* are changed to क *k*, e. g. वच *vach* + ति *ti* = वक्ति *vák-ti*, युज *yunj*, special base of युज *yu* II, 7, + थ *tha* युक्थ *yuñk-thá*.

2. Final क *ksh*, छ *chh*, and ण *ç* become श *sh*, after which त *t* and थ *th* are changed to the corresponding linguals द *t* and ध *th*, e. g. चक् *chaksh* + ते *te* चष्टे *chásh-ṭe*, पाप्रक् *páprachh*, frequentative of प्रक् *prachh* 'to ask', + थ *tha* पाप्रश् *páprash-thá*.

3. A final ह *h* is rejected, but the following त *t* or थ *th* is changed to द *ḍh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e. g. लेह *leh*, strong form of लिह *lih* II, 2 'to lick', + ति *ti* makes लेढि *léḍhi*, लिह *lih* + थस् *thas*, or तस् *tas*, makes लीढस् *liḍhás*.

*Exception.* If the syllable, ending in ह *h*, begins with द *d*, the ह *h* is changed to ग *g*, and the beginning त *t* or थ *th* to ध *dh*, e. g. दुह *duh* + थस् *thas*, or तस् *tas*, makes दुग्धस् *dug-dhás*; in other words ह *h* is treated as if it was घ *gh* (cf. § 96, 3).

§ 99. Before terminations beginning with ध *dh*:—

1. Final च *ch*, ज *j*, and झ *jh* are changed to ग *g*, e. g. वच *vach* + धि *dhi* makes वग्धि *vag-dhi*.

2. Final क *ksh*, छ *chh*, ण *ç*, and श *sh* become द *ḍ*, after which ध *dh* is changed to its corresponding lingual द *ḍh*, e. g. चक् *chaksh* + ध्वे *dhve* makes चद्वि *cháḍ-dhve*, द्विष् *dvish* + धि *dhi* द्विद्धि *dviḍ-dhi*.

3. A final ह *h* is rejected, but the following ध *dh* is changed to द *ḍh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e. g. लिह *lih* + धि *dhi* makes लीढि *liḍhi*. The special rule for syllables beginning with द *d* (§ 98, 3, Exc.) applies also here, e. g. दुह *duh* + धि *dhi* makes दुग्धि *dugdhi*. When the termination begins with स *s* or ध्व *dhv*, and



the syllable ending in ह् *h* with ग् *g*, ङ् *ḡ*, द् *d*, or ब् *b*, these letters become aspirated, e. g. दुह् *duh* + ध्वे *dhve* makes धुग्ध्वे *dhug-dhve*.

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न् *n* or म् *m* is changed to Anusvāra *ṃ*, e. g. शंशम् *ṣaṃṣam*, frequentative of शम् *ṣam* 'to be tranquil', makes शंशं हि *ṣaṃṣāṃ-hi* (§ 83, II).

§ 101. If a termination beginning with त् *t*, थ् *th*, or ध् *dh* is attached to a base ending in ट् *ṭ*, ङ् *ṅ*, or न् *n*, त् *t* is changed to ट् *ṭ*, थ् *th* to ठ् *ṭh*, and ध् *dh* to ढ् *ḍh*, e. g. चोकोट् *chokot*, strong form of चोकुट् *chokuṭ*, frequentative of कुट् *kuṭ* 'to make crooked', + ति *ti* makes चोकोट्टि *chókot-ṭi*, चोकुट् *chokuṭ* + थस् *thas* चोकुटुथस् *chokuṭ-thás*, + धि *dhi* चोकुट्टि *chokud-dhi* (cf. § 96, 2); ईद्वि *íd* 'to praise' + ध्वे *dhve* ईद्वि *íd-dhve*, + ते *te* ईद्वि *ít-te* (cf. § 96, 3), पंपण् *pāṃpaṇ*, frequentative of पण् *paṇ* 'to praise', + ति *ti* पंपण्टि *pāṃpaṇ-ṭi*, + धि *dhi* पंपण्टि *pāṃpaṇ-dhi*. — Cf. § 98, 2.

§ 102. ALPHABETICAL LIST OF EXCEPTIONS TO THE RULES GIVEN  
IN §§ 96-101.

दुह् I, 4 'to seek to hurt' optionally follows either the general rule §§ 98, 3, 99, 3, or the special rule for roots beginning with द् *d*, § 98, 3, Exc., § 99, e. g. दोदुह् *dodruh*, frequentative, + थस् *thas* or तस् *tas* may become दोदुहथस् *dodrúḍhás* or दोदुग्धथस् *dodrug-dhás*, with the termination धि *dhi* दोदुह् *dodrúḍhi* or दोदुग्धि *dodrug-dhi*.

नह् I, 4 'to bind' changes ह् *h* before स् *s* to त् *t*, e. g. नानह् *nānah*, frequentative, + सि *si* makes नानत्ति *nānat-si*; before त् *t*, थ् *th*, and ध् *dh* to द् *d*, after which त् *t* and थ् *th* become ध् *dh*, e. g. नानह् *nānah* + थस् *thas* or तस् *tas* makes नानदथस् *nānad-dhás*. In other words ह् *h* is treated as if it was ध् *dh*, cf. § 96, 1. 3.

बाध् I, 6 'to fry' changes ज् *jj* before स् *s* to क् *k*, after which स् *s* becomes श् *sh*; before त् *t* or थ् *th* to ष् *sh*, after which त् *t* and थ् *th* are changed to ट् *ṭ* and ठ् *ṭh*; and before ध् *dh* to ङ् *ṅ*, after which ध् *dh* becomes ङ् *ṅ*, e. g. बाध् *bābhraj*, frequentative, + सि

*si* makes बाध्वि *bābhrak-shi*, + यस् *thas* बाध्वस् *bābhrash-ṭhas*, + तस् *tas* बाध्वत् *bābhrash-ṭas*, + धि *dhi* बाध्वद् *bābhrad-dhi*.

भाक् I, 1 Átm. 'to shine', following the analogy of the preceding verb, changes ज् *j* before त् *t* and थ् *th* to श् *sh*, before ध् *dh* to द् *d*.

मुह् I, 4 'to be foolish' follows the analogy of हुह्.

मृक् II, 2 'to clean'

यक् I, 1 'to sacrifice'

राक् I, 1 'to shine'

} follow the analogy of भाक्.

लज् I, 6 'to be ashamed' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*.

वह् I, 1 'to bear' instead of lengthening अ *a*, agreeably to §§ 98, 3 and 99, 3, changes it to ओ *o*, e. g. वावह्, frequentative, + ति वावोदि.

व्रज् I, 6 'to cut' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*.

सह् I, 1 'to bear' changes अ to ओ, like वह्.

मृज् I, 6 'to abandon' follows the analogy of राक्.

लिह् I, 4 'to love'

कुह् I, 4 'to vomit'

} follow the analogy of मुह्.

§ 103. After bases ending in consonants, agreeably to § 13, the terminations of the second and third persons singular of the imperfect Parasmaipada are rejected. But the final letters of the base undergo the following changes:—

I. A final consonant, preceded by a vowel or र् *r*, generally undergoes the same changes as before an affix beginning with स् *s* (cf. §§ 96 and 97), e. g. अयुनज् *ayunaj*, strong form (§ 83, 4) of युज् *yuj* II, 7 with the temporal augment, becomes in both persons अयुनक् *ayunak* (cf. युनज् + सि *yunaj + si* = युनक् *yunak-shi*, § 97, 1), अवर्वक् *avarvarj*, strong form of the frequentative वर्वृज् *varvrij* with the temporal augment, makes in both persons अवर्वक् *avarvark*, अदर्दभ् *adardarbh* (from the frequentative दर्दभ् *dardribh*) would become अदर्धर्प् *adardharp* (cf. § 96, 1. 3. 4).

*Exceptions.* 1. The verbs ending in त् *t*, थ् *th*, द् *d*, or ध् *dh* in the second person may follow the general rule, or affix स् *s* after hav-

ing rejected the dental, e. g. **अवेद्** *aved*, strong form of **विद्** *vid* II, 2 'to know' with the augment, may become **अवेत्** *avet* or **अवेस्** *aves*, i. e. **अवेः** *aveḥ*, cf. §§ 13 and 28, Obs.; **अपासर्ध** *apāspardh*, frequentative of **सर्ध** *spardh* with the augment, either, according to the general rule, **अपासर्त** *apāspart*, or **अपासार्** *apāspār* (based on *apāspars* = *apāsparr*, cf. § 15), **अपासाः** *apāspāḥ*, §§ 13 and 28, Observ.

2. Verbs ending in **स्** *s*, in forming the second person, may follow the general rule, or change their final to **त्** *t*, e. g. from **चकास्** *chakās* II, 2 'to shine' either **अचकास्** *āchakās* (i. e. **अचकाः** *āchakāḥ*, §§ 13 and 28, Obs.), or **अचकात्** *āchakāt*. In the third person the latter change must be effected, **अचकात्** *āchakāt*.

3. Final **क्** *ksh*, **च्** *chh*, **श्** *ç*, **ष** *sh*, and **ह** *h* are changed to **ट** *t*, e. g. **अपामृक्** *apāprachh*, frequentative of **प्रृक्** *prachh* 'to ask', with the augment, makes in the second and third persons of the imperfect Parasm. **अपामृट्** *āpāprat*; if the syllable ending in **ह** *h*, begins with **ह** *d*, the **ह** *h* is changed to **क्** *k* (cf. § 98, 3, Exc.), and if it begins with **वृ** *g*, **इ** *d*, **ड** *d*, or **ब** *b*, these letters become aspirated (cf. § 97, 1), e. g. **अवेह** *aleh*, strong form of **विह** *lih* II, 2, with the temporal augment, becomes **अवेट्** *dlet*, **अदोह** *adoh* of **दुह** *duh* II, 2 **अधोक्** *ādihok*. **द्रुह** *druh*, **मुह** *muh*, **स्निह** *snih*, and **सुह** *snuh* optionally change **ह** *h* to **ट** *t* or **क्** *k*, and **बह** *nah* changes it to **त्** *t* (cf. § 102).—The verbs **दिम्** *diç* 'to show', **दृम्** *driç* 'to see', **मृम्** *mriç*, and **स्पृम्** *spriç* 'to touch' must, and **नम्** *naç* 'to perish' may optionally change **श्** *ç* to **क्** *k*, e. g. **अदर्दम्** *adardarç*, from **दर्दम्** *dardriç*, frequentative of **दृम्** *driç*, becomes **अदर्दक्** *ādardark*.—The verbs **भ्रज्** *bhraj*, **भ्राज्** *bhrāj*, **मृज्** *mrij*, **यज्** *yaj*, **राज्** *rāj*, **सृज्** *srij* change their finals to **ट** *t* (cf. § 102).

4. A final **म्** *m* is changed to **न्** *n*, e. g. **अजंगम्** *ajamgam*, frequentative of **जम्** *gam*, with the augment, makes **अजंगन्** *djamgan*.

II. When the base ends in a compound consonant—except **क्** *ksh* (for which cf. I, 3) or those which contain an **र्** *r* before any consonant of the five first classes except nasals (§ 1, IV.), (cf. I.)—its final element is rejected, and the preceding undergoes the changes prescribed by the rules in I., e. g. **अवावल्** *avāvalg*, frequentative of **वल्** *valg*, with the augment, becomes **अवावल्** *avāval*, **अजोघूर्ल्** *ajoghūrn*, frequentative of

घूर्ज *ghūrj*, becomes अजोघूर् *ajoghūr*, i. e. अजोघूः *ajoghūh*, §§ 13 and 28, Obs.—A nasal, thus becoming the final, is changed to न् *n*, e. g. अजेहिंस *ajehiñs*, frequentative of हिंस *hiñs* with the augment, becomes अजेहिन् *ajehin*. But the verbs ध्वंस *dhvañs* and संस *srañs* 'to fall' substitute त् *t* for it, e. g. असंजीवत् *asāñisrat*, second and third persons of the imperfect Parasm. of the first frequentative of संस *srañs* (cf. § 51).

## § 104. PARADIGM OF THE SECOND CONJUGATIONAL CLASS:

लिङ् *liṅ* 'to lick'.

Parasmaipada.			PRESENT.			Ātmanepada.		
लेङि	लिङ्स	लिङ्स	लिहे	लिङ्हे	लिङ्गहे	लिङ्गहे	लिङ्गहे	लिङ्गहे
लेचि	लीड्स	लीड	लिषे	लिङ्गषे	लीङ्ग	लीङ्ग	लीङ्ग	लीङ्ग
लेडि	लीड्स	लिङ्गति	लीडे	लिङ्गति	लिङ्गति	लिङ्गति	लिङ्गति	लिङ्गति

## IMPERFECT.

अलेहम्	अलिङ्	अलिङ्	अलिङ्	अलिङ्गहि	अलिङ्गहि	अलिङ्गहि
अलेट्	अलीडम्	अलीड	अलीडास्	अलिङ्गाचाम्	अलीङ्गम्	अलीङ्गम्
अलेट्	अलीडाम्	अलिङ्ग	अलीड	अलिङ्गाताम्	अलिङ्ग	अलिङ्ग

## IMPERATIVE.

लेङानि	लेङाव	लेङाम	लेङे	लेङावहि	लेङामहि
लीडि,	लीडम्	लीड, लीडात्	लिङ्स	लिङ्गाचाम्	लीङ्गम्
लीडात्					
लेङु,	लीडाम्	लिङ्गन्तु	लीडाम्	लिङ्गाताम्	लिङ्गताम्
लीडात्					

## POTENTIAL.

लिङ्याम्	लिङ्याव	लिङ्याम	लिङ्गीय	लिङ्गीवहि	लिङ्गीमहि
लिङ्यास्	लिङ्यातम्	लिङ्यात	लिङ्गीयास्	लिङ्गीयाचाम्	लिङ्गीधम्
लिङ्यात्	लिङ्याताम्	लिङ्गुस्	लिङ्गीत	लिङ्गीयाताम्	लिङ्गीरन्

§ 105. PARADIGM OF THE THIRD CONJUGATIONAL CLASS: पू *pri* 'to fill'.

## PRESENT.

पिपिर्भि	पिपूवस्	पिपूमस्	पिप्री	पिपूवहि	पिपूमहि
पिपिर्षि	पिपूचस्	पिपूच	पिपूषे	पिप्रीषे	पिपूषे
पिपिर्ति	पिपूतस्	पिप्रीति	पिपूते	पिप्रीते	पिप्रीते

Parasmaipada.		IMPERFECT.		Ātmanepada.	
अपिपरम्	अपिपृव	अपिपृम	अपिप्रि	अपिपृवहि	अपि
अपिपर् (०पः)	अपिपृतम्	अपिपृत	अपिपृषास्	अपिप्राचाम्	अपि
अपिपर् (०पः)	अपिपृताम्	अपिपृषस्	अपिपृत	अपिप्राताम्	अपि
IMPERATIVE.					
पिपरानि <sup>1</sup>	पिपराव	पिपराम	पिपरै	पिपरावहि	पि
पिपृहि,	पिपृतम्	पिपृत,	पिपृष्व	पिप्राचाम्	पि
पिपृतात्		पिपृतात्			
पिपर्तु,	पिपृताम्	पिप्रतु	पिपृताम्	पिप्राताम्	पि
पिपृतात्					
POTENTIAL.					
पिपृयाम्	पिपृयाव	पिपृयाम्	पिप्रीय	पिप्रीवहि	पि
पिपृयास्	पिपृयातम्	पिपृयात	पिप्रीषास्	पिप्रीयाचाम्	पि
पिपृयात्	पिपृयाताम्	पिपृयुस्	पिप्रीत	पिप्रीयाताम्	पि

§ 106. PARADIGM OF THE FREQUENTATIVE बोभू *bobhū*

(from भू *bhū* 'to become').

Parasmaipada.

PRESENT.

बोभोमि or बोभवीमि	बोभूवस्	बोभूमस्
बोभोषि or बोभवीषि	बोभूषस्	बोभूष
बोभोति or बोभवीति	बोभूतस्	बोभूवति

IMPERFECT.

अबोभवम्	अबोभूव	अबोभूम
अबोभोस् or अबोभवीस्	अबोभूतम्	अबोभूत
अबोभोत् or अबोभवीत्	अबोभूताम्	अबोभूवुस्

IMPERATIVE.

बोभवानि	बोभवाव	बोभवाम
बोभूहि or बोभूतात्	बोभूतम्	बोभूत, बोभूतात्
बोभोतु or बोभवीतु or बोभूतात्	बोभूताम्	बोभूवतु

<sup>1</sup> Cf. § 16.

## POTENTIAL.

बोभूयाम	बोभूयाव	बोभूयाम
बोभूयास	बोभूयातम्	बोभूयात
बोभूयात्	बोभूयाताम्	बोभूयुस

## 107. PARADIGM OF THE SEVENTH CONJUGATIONAL CLASS:

युज् *yuj* 'to join'.

Parasmaipada.	PRESENT.		Ātmanepada.		
जिम्	युज्ज्वस	युज्ज्वस	युज्जे	युज्ज्वहि	युज्ज्वहि
सि	युज्ज्वस	युज्ज्वस	युज्जे	युज्जाधे	युज्ज्वधे
ति	युज्ज्वस	युज्ज्वसि	युज्जे	युज्जति	युज्जति

## IMPERFECT.

जम्	अयुज्ज्व	अयुज्ज्व	अयुज्जि	अयुज्ज्वहि	अयुज्ज्वहि
सम्	अयुज्ज्व	अयुज्ज्व	अयुज्ज्वस	अयुज्जाधाम	अयुज्ज्वधम्
त्	अयुज्ज्व	अयुज्ज्व	अयुज्ज्व	अयुज्जाताम्	अयुज्ज्व

## IMPERATIVE.

जानि	युज्ज्व	युज्ज्व	युज्जे	युज्ज्वहि	युज्ज्वहि
सि	युज्ज्व	युज्ज्व	युज्जे	युज्जाधाम	युज्ज्वधम्
क्तात्	युज्ज्व	युज्ज्व	युज्जे	युज्जाताम्	युज्ज्व
त्	युज्ज्व	युज्ज्व	युज्जे	युज्जाताम्	युज्ज्व
क्तात्	युज्ज्व	युज्ज्व	युज्जे	युज्जाताम्	युज्ज्व

## POTENTIAL.

जाम्	युज्ज्याव	युज्ज्याम	युज्जीय	युज्जीवहि	युज्जीमहि
ज्यास	युज्ज्यातम्	युज्ज्यात	युज्जीयास	युज्जीयाधाम	युज्जीध्वम्
ज्यात्	युज्ज्याताम्	युज्ज्युस	युज्जीत	युज्जीयाताम्	युज्जीरन्

108. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALOUS  
VERBS, SPECIAL BASES, CONNECTIVE VOWELS, FORMS OF THE  
SECOND, THIRD, AND SEVENTH CONJUGATIONAL CLASSES, AND  
OF THE FREQUENTATIVES (cf. § 102).

अ, connective vowel, see अद्, अन्, अद्, अस, and स्तप्.

अद् II, 2 'to eat' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada, आदत्स *ād-a-s*, आदत् *ād-a-t*.

अन् II, 2 'to breathe' 1. inserts इ before any consonant except य, and अ a or ई i in the second and third persons sing. of the imperfect Parasm., e. g. अनिमि *an-i-mi*, आनीत्स *ān-i-s*, or आनत्स *ān-a-s*.

2. After prepositions containing र r changes its न् to ख्, e. g. प्रा अनिति = प्रायिति (cf. § 16).

अस् II, 2 'to be' 1. drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing. of the imperative Parasmaipada in तु, e. g. 1. dual pres. Par. स्वस् (cf. § 82).

2. Drops its स् s before the terminations of the second person beginning with स् or घ्, e. g. 2. sing. pres. अस्मि.

3. Inserts ई before the terminations of the second and third persons singular of the imperfect Parasm., e. g. आसीत्स.

4. Makes एधि in the second person singular of the imperative Parasmaipada.

5. Changes its स् s to ह् h before the termination of the first person sing. of the present Átmanep., e. g. हे (cf. 1).

As this verb is of frequent occurrence I shall give the inflexions in detail.

Parasmaipada.			PRESENT.	Átmanepada.		
अस्मि	स्वस्	अस्		हे	स्वहे	अहे
असि	अस्	अ		से	साधे	धे
अत्ति	अस्	सन्ति		ते	सन्ति	सन्ति
IMPERFECT.						
आसम्	आस	आस	आसि	आसहि	आसहि	
आसीत्स	आसम्	आस	आसीत्स	आसाधाम्	आधम्	
आसीत्	आसाम्	आसन्	आस	आसाताम्	आसन्त	
IMPERATIVE.						
असांमि	असाध	असाम	असे	असाधहि	असांमहि	
एधि, खात्	खाम्	ख	ख	साधाम्	धम्	
असुं, खात्	खाम्	सन्तु	खाम्	साताम्	सन्तम्	

Parasmaipada.	POTENTIAL.	Átmanepada.
गम् खाव् खाम्	सीय	सीयहिं सीमहिं
तस् खातम् खाव्	सीयास्	सीयाषाम् सीध्वम्
तत् खाताम् खुस्	सीत	सीयाताम् सीरन्

इ, connective vowel, see अण्, ईद्, ईम्, अप्, दरिद्रा, इद्, अस्, ए.

इ II, 2 'to go' is changed to य् before terminations beginning with vowel, e. g. इ + अन्ति becomes यन्ति. But when combined with the position अधि, and in the signification 'to read' (Átmanepada), it follows the rule prescribed § 89, e. g. अधि । इये, 1. sing. present Átm., धीये.

इयर्, special base of the strong } forms of अ II, 3 'to go'; य् is  
इयृ, of the other } inserted in order to avoid the  
hiatus (cf. § 222).

ई, connective vowel, see अण्, अस्, तु, व्रू, इ इद्, अस्, खु, स्वप्.

ईद् II, 2, Átmanepada, 'to praise', and ईम् II, 2, Átm. 'to govern' insert इ before the terminations से, स्व, धे, and ध्वम्, e. g. ईद्विसे, श्वे (cf. § 17).

ईम्, see the preceding.

उम्, see वम्.

ऊर्णी or } base of the strong forms of ऊर्ण II, 2 'to cover' in the  
ऊर्णी }

singular present; the imperfect has only ऊर्णी in the singular, e. g. pres. ऊर्णीमि or ऊर्णीमि, but 2. imperfect only ऊर्णीस् (cf. § 83, I, 1).

एधि, see अस्.

अ, see हन्.

चकास् II, 2 'to shine' rejects the न् of the termination of the 3rd persons plural in the present and imperative Parasmaipada, and substitutes उस् for अण् in the third person plural of the imperfect Parasmaipada, e. g. चकासति, चकासतु, अचकासुस्.

चखन्, frequentative of खन् 'to dig', follows the rules for the frequentative of अण् given under अजन्.

चखा, see under अजन्.



**चञ्चुर्**, frequentative of **चर्** 'to go', leaves the **ञ** unchanged in the first persons singular, dual, and plural of the imperative and in the first person singular of the imperfect Parasmaipada, in the other strong forms (i. e. in the singular present Parasm., in the second and third persons of the imperfect Parasm., and in the third person of the imperative Parasm.) **ञ** follows. § 94, e. g. 1. sing. of the imperative Par. **चञ्चुराणि**, 1. sing. present Par. **चञ्चुर्नि**.

**चञ्चु**, see under **जञ्ज**.

**जञ्** II, 2 'to eat' 1. rejects **ञ** and takes **उस्** like **चकास्**, e. g. **जञति**, **जञचुस्**.—2. Inserts the vowels **इ**, **ई**, and **अ** like **जन्**, e. g. **जञिमि**, **जञचीस्** or **जञचस्**.

**जंग**, see **जंगम्**.

**जंगम्**, frequentative of **गम्** 'to go', 1. drops the radical **ञ** before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm., e. g. **जंगम् + ञति = जंगमति**, 3. plur. pres. Par.—2. Rejects its final **म्** before terminations beginning with **त्**, **च्**, or **ङ्**, except in the third person singular of the present, e. g. **जंगम् + चस् = जंगचस्**, 2. dual pres. Par.

**जंगम्**, see **जंगम्**.

**जञ्च**, **जञ्चन्**, **जञ्च**, see **हन्**.

**जञ्जन्**, special base of **जञ्** II, 3 'to produce', 1. drops its final **ञ** and lengthens at the same time the preceding **ञ** before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination **तु** of the third person singular of the imperative Parasm., e. g. **जञ्जाचस्**, 2. dual pres. Par.—In the potential this change is optional, e. g. **जञ्जन्वाम्** or **जञ्जायाम्**.—2. Rejects the radical **ञ** before terminations beginning with a vowel, except the first persons singular, dual, and plural of the imperative and the first person singular of the imperfect Parasmaipada. The **ञ** after **ञ्** is changed to **ञ्**, e. g. **जञ्जन् + ञति = जञ्जति**, 3. plur. pres. Parasm.

The same rules apply to **जञ्जन्**, the frequentative of **जञ्**, e. g. **जञ्जाचस्**, **जञ्जन्वाम्** or **जञ्जायाम्**, **जञ्जति**; also—except the changing of **न्** to **ञ्**—to **चञ्चन्**, frequentative of **चञ्**, e. g. **चञ्चाचस्**, **चञ्चन्वाम्** or **चञ्चायाम्**, **चञ्चति**.

जवा, जञ्, जंजन्, जंजा, जंज्, see जजन्.

जह्, see जहा.

जहा, special base of हा II, 3 'to leave'. 1. In the second person singular of the imperative Parasmaipada जा may be left unchanged or modified, according to the rule given in § 83, I, 2, or be changed ह, जहाहि, जहीहि or जहिहि.—2. In the potential जा is rejected, जाम्.

जहि, see जहा and हन्.

जागृ II, 2 'to wake' drops the न् and takes उस् like चकास्; before उस् the final ज् is changed to जर् (cf. § 84, 2), e. g. 3. plur. of pres. Parasm. जायति, 3. plur. of the imperfect Par. जागामस्.

जागृह्, see जायह्.

जायह्, frequentative of जह् 'to take', changes its medial र to ल, except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual, and plural of the imperative and the third person singular of the imperative Parasmaipada, if formed by the termination तु (cf. § 82), e. g. 1. dual pres. Par. जागृहस्.

जायी, see जाय्या.

जाय्या, frequentative of ज्या 'to become old' and of ज्यो 'to instruct', changes या and यो to ई, except in the inflexions enumerated under जायह्, e. g. 1. dual pres. Par. जायीवस्.

जिहा, special base of हा II, 3 'to go' with anomalous reduplication.

जुहु, special base of जुह II, 3 'to sacrifice', takes in the second person singular of the imperative Parasmaipada the termination धि, जुधि (against § 81, 3).

तवी, see तु.

तु II, 2 'to be strong' may optionally insert ई before any termination beginning with a consonant, e. g. 1. sing. pres. Parasm. तौमि or वीमि *tav-î-mi*, potential तुयाम् or तुवीयाम् (cf. §§ 83, I, 1 and 90).

तृषेह्, strong form of the special base of तृह II, 7 'to injure', before terminations beginning with a consonant, e. g. तृषेहि, तृषेचि, वेडि, but तृषहानि, तृहस्, तृषस्, &c.

तृह्, see तृषेह्.

दह्, see ददा.

**ददा**, special base, and **दादा**, frequentative of **दा** II, 3 'to give'. The final **आ** of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by **तु**, e. g. 1. dual pres. **ददथस्**, **दादथस्**, but 1. sing. pres. **ददामि**, **दादामि**.—In the second person sing. of the imperative Parasm. **ददा** makes **देहि**.

**दध्**, see **दधा**.

**दधा**, special base, and **दाधा**, frequentative of **धा** II, 3 'to hold', follow the analogy of **ददा** and **दादा**, e. g. **दधथस्**, **दाधथस्**; **दधामि**, **दाधामि**. Before terminations beginning with **त्** or **च्** the **ध** of **दध्** and **दाध्** is changed to **त्** and the beginning **द्** to **ध्**, e. g. **धत्थस्** (2. dual present Par.); regarding the change before **स्** and **च्** cf. § 96, 1. 3. and 4, e. g. **धत्से** (2. sing. pres. Átm.), **धत्से** (2. plur. pres. Átm.).—In the second person sing. of the imperative Par. **दधा** makes **धेहि**.

**दरिद्र्**, see **दरिद्रा**.

**दरिद्रा** II, 2 'to be poor' 1. rejects its final **आ** before any termination beginning with or attached by a vowel, except in the first person singular of the imperfect Parasmaipada.—2. Rejects the **र्** of the third persons plural of the present and imperative Parasmaipada and takes **उस्** in the third person plural of the imperfect Parasma. like **चक्षुस्**, e. g. **दरिद्रति**, **अदरिद्रुस्**.—3. Prefixes **इ** to the terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and in the third person singular of the imperative Par. in **तु**, e. g. 1. dual pres. Par. **दरिद्रिवस्** *daridr-i-vas* (cf. 1).

**दरिद्रि**, see **दरिद्रा**.

**दर्दृम्**, **दरिद्रम्** or **दरीद्रम्**, frequentative of **दृम्** 'to see', changes **ञ** (against § 82) in the second and third persons singular present and the third person singular imperative Parasmaipada, when formed by **तु**, to **र**, e. g. **दर्दृष्टि**, **दरिद्रष्टि**, or **दरीद्रष्टि** (3. sing. pres. Par.).

**दर्दृम्**, **दरिद्रम्**, **दरीद्रम्**, see **दर्दृम्**.

**दादा**, see **ददा**.

**दाधा**, see **दधा**.

**दीधी** II, 2 Átm. 'to shine' changes its final **इ** before vowels to **य्** and drops it before the terminations of the potential, e. g. **दीधीते** (3. plur. of the pres.), **दीधीय** (1. sing. of the potential).

देहि, see ददा.

द्वि II, 2 'to hate' in the third plural of the imperfect Parasm. optionally takes **उस्** instead of **अन्**, e. g. **अद्विषुस्** or **अद्विमन्**.

धेहि, see दध्.

नामन्, frequentative of **नम्** 'to perish', in the second person singular of the present Parasm. makes **नामङ्**, in the third **नामङि**, and in the third person singular of the imperative Parasm. **नामङ्**.

नेदिञ्, special base of **निज्** II, 3 'to clean' with anomalous replication.

पङ्फुल्, frequentative of **फल्** 'to bring fruit'. The **ङ** is left unchanged in the strong forms (against § 82), e. g. first sing. of the pres. par. **पङ्फुलि**.

वप्स्, वब्, see वभस्.

वभस्, special base of **भस्** II, 3 'to eat', drops the radical **भ** and changes **भ्** to **प्**, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, e. g. **वप्स्यति**, 3. plur. pres. Par.—In the Veda **व** is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasma. and before **तु** of the third person sing. of the imperative Par., and then **स्** also is lost, thus **वभस् + तम्** makes **वब्धम्** (cf. § 96, 3).

बिभि, see बिभी.

बिभी, special base of **भी** II, 3 'to fear', may optionally shorten **ई** before the terminations beginning with a consonant, except in the singular of the present and imperfect Par. and before **तु** of the third person sing. imperative Par., where it is changed according to § 83, I, 2, e. g. **बिभीवस्** or **बिभिवस्**, 1. dual pres. Par.

ब्रू II, 2 'to speak' prefixes **ई** to the terminations of the singular of the present and the second and third persons singular of the imperfect Parasmaipada and the termination **तु** of the third person sing. of the imperative Par., e. g. **ब्रवीमि** (cf. § 83, I, 1).

मर्मृञ्, see मृज्.

मामञ्ज्, frequentative of **मज्ज्** 'to dive', makes in the second person singular of the pres. Par. **मामङ्**, in the third **मामङि**, and in the third person singular of the imperative Par. **मामङ्**.

मार्ज्, see मृज्.

मिमा, special base of मा II, 3 'to measure, to sound' with anomalous reduplication.

मृज् II, 2 'to clean' and its frequentative मर्मृज्, मरिमृज् or मरीमृज् change ज् to चार् in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination तु of the third person of the imperative Parasmaipada; optionally also before all the other inflexions if the termination begins with a vowel, e. g. मार्ज्मि, मर्मार्ज्मि, मृजन्ति or मार्जन्ति, मर्मृजति or मर्मार्जति (cf. § 102).

य्, see ह् 'to go'.

रवी, see र्.

ह् II, 2 'to roar' like तु optionally inserts र् before the terminations beginning with a consonant, e. g. रीमि or रवीमि, ह्वाम् or हवीयाम्.

रह् II, 2 'to cry', like जन्, prefixes ह् to the terminations beginning with a consonant, except those of the potential, and र् or च् to the second and third persons of the imperfect Parasmaipada, e. g. रोदिमि, करोदीस् or करोदस्.

वच् II, 2 'to speak' is deficient of the third person plural of the present, according to others of all the third persons plural, or even of the whole plural.

वन् II, 2 'to desire' changes व् to च्, except in the strong forms (§ 82), e. g. 1. dual of the pres. Par. च्वस्, of the imperfect जीच; but 1. sing. pres. वरिम.

वाविध्, see वाव्यध्.

वाव्यध्, frequentative of व्यध् 'to pierce', substitutes वाविध्, except in the strong forms (§ 82), e. g. वाविध्वस्, च्वाविध्व, but वाव्यधि.

विद् II, 2 'to know'. The present may be expressed by the perfect, but without reduplication, e. g. sing. 1. वेद्, 2. वेत्थ, 3. वेद्, dual 1. विद्, 2. विद्वस्, &c. (cf. § 118). The third person plural of the imperfect takes the termination च्स् instead of जन्, e. g. जविद्वस्.—The imperative Parasmaipada may be expressed by a periphrastic form, viz. by विदाम् combined with the imperative Parasmaipada of क् II, 8 'to

make', e. g. 1. sing. **विद्वां करवाणि** (cf. § 86).—Before the terminations of the third persons plural of the present, imperfect, and imperative *Átmanepada* **र** may be inserted optionally, e. g. **विदते** *vid-ate* or **विद्रते** *vid-r-ate*, **अविदत** *avid-ata* or **अविद्रत** *avid-r-ata*.

**विद्**, see **विड्**.

**वी** II, 2 'to go' changes **ई** to **य्** in the third person plural of the imperfect *Parasmaipada*, e. g. **चवन्**.

**वेविच्**, special base of **विच्** II, 3 'to discriminate' with anomalous reduplication.

**वेविष्**, special base of **विष्** II, 3 'to surround' with anomalous reduplication.

**वेवी** II, 2 *Átm.* 'to go' changes, like **दीधी**, the final **ई** to **च्** before vowels and rejects it in the potential, e. g. **वेवति**, **वेवीच्**.

**वच्**, see **वी**.

**वाशास्**, see **शास्**.

**वास्** II, 2 'to instruct' 1. rejects, like **चकास्**, the **क्** in the terminations of the third person plural and takes in the third person plural of the imperfect **उस्** instead of **चन्**, e. g. **वासति**, **चवायुस्**.—2. **वास्** and its frequentative **वाशास्** are changed to **शिष्** and **वाशिष्** before terminations beginning with a consonant, except in the singular of the present and imperfect and before **तु** of the third person singular of the imperative, e. g. **शिष्वस्**, **वाशिष्वस्**.—3. The second person singular of the imperative is **वाधि**, **वाशाधि**.—**वा शास्**, that is to say **वास्** combined with the preposition **वा** (§ 188), 'to bless' is regular, e. g. 1. dual of the pres. Par. **वा वास्वस्**.

**वी** II, 2 *Átm.* 'to lie' 1. changes its **ई** before terminations beginning with a consonant to **ए**, before vowels to **अच्**, e. g. 1. sing. pres. **वये**, 2. **वेवे**, 3. **वेते**, &c.—2. Before the terminations of the third persons plural of the present, imperfect, and imperative **र** is inserted, e. g. **वेरते** *ve-r-ate* (3. plur. pres.).

**वस्** II, 2 'to breathe', like **चन्**, prefixes **इ** to the terminations beginning with a consonant, except in the potential, and **ई** or **च** in the second and third persons of the imperfect *Parasm.*, e. g. **वसिमि**, **चवसीस्** or **चवसस्**.—The third person singular of the potential *Parasmaipada* follows the analogy of the first conjugation, e. g. **वसेत्** (cf. § 76).

ञ्, see ञस्.

संखन्, frequentative of खन् 'to give', follows the analogy of खञ्जन् (cf. खञ्जन्) in rejecting the न् and lengthening the radical ख, except in the potential, e. g. संखावस्.

सर्खुञ्, सरिखुञ् or सरीखुञ्, frequentative of खुञ् 'to abandon', changes ञ् to र in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, e. g. सर्खष्टि (cf. दईम् and § 102).

सू II, 2 Átm. 'to bring forth' changes ञ् in the first persons of the imperative to उव् (against § 83, I, 1), e. g. सुवे.

खवी, see खु.

सु II, 2 'to praise', like ख, optionally prefixes ई to the terminations beginning with a consonant, e. g. खीमि or खवीमि, खुवाम् or खुवीयाम्.

स्वप् II, 2 'to sleep', like खन्, prefixes इ to the terminations beginning with a consonant, except in the potential, and ई or ञ् to those of the second and third persons of the imperfect Parasmaipada, e. g. स्वपिमि, अस्वपीस् or अस्वपस्.

ह, see हन्.

हन् II, 2 'to kill' and खञ्जन्, its frequentative:

I. 1. Drop the final न् before terminations beginning with consonants (except म्, व्, य्, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada), e. g. हयस्, खञ्जयस्, 2. dual pres. Par.

2. Reject the radical ख before terminations beginning with a vowel, except in the first person singular of the imperfect Parasmaipada, and the first persons of the imperative, changing at the same time ह् to ख्, e. g. अग्नित्, खञ्जति, 3. plur. of the pres. Par.

II. The second person singular of the imperative Parasmaipada of हन् is अहि.

III. After a preposition containing र् the न् followed by ह् or म् may optionally be changed to ख्, e. g. म हस्वक् or म हवस्वक्. (cf. § 16).

## CONJUGATION OF THE SIX LAST VERBAL FORMS.

§ 109. These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries; and from the derivative verbs, for which see §§ 39-62. We shall begin with the perfect.

## FIFTH VERBAL FORM: PERFECT.

§ 110. There are two forms of the perfect, a reduplicated one and a periphrastic.

## 1. REDUPLICATED PERFECT.

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules:—

I. **अ** *ri*, **इ** *ri*, **उ** *li* and a final **ए** *e*, **ऐ** *ai*, and **ओ** *o* are represented in the reduplicated syllable by **अ** *a*, e. g. **भु** *bhri* 'to bear' **बभू** *babhri*, **दृ** *dr̥i* 'to see' **ददृ** *dadr̥i*, **पु** *pri* 'to fill' **पपु** *papri*, **क्लृ** *kl̥i* 'to be able' **चक्लृ** *chakl̥i*, **धि** *dhe* 'to drink' **दधि** *dadhe*, **गै** *gai* 'to sing' **गगै** *gagai*, **शो** *ṣo* 'to sharpen' **शशो** *ṣaṣo*.

*Except.* **सृ** *sr̥i*h 'to hurt', which, when conjugated, is changed to **स्री** *stir̥h*; the reduplicated form therefore, according to § 43, is **तिस्री** *tistir̥h*.

II. Verbs beginning with **अ** *a* followed by a single final consonant, lengthen this vowel, e. g. **आ** *an* 'to breathe' makes **आन्** *ān* (instead of *a-an*).

An initial **आ** *ā* is left unchanged, **आप्** *āp* 'to obtain' is also the base of the reduplicated perfect (for *a-āp*).

Initial **इ** *i* and **उ** *u* are lengthened, except in the strong forms, for which cf. § 114, e. g. **इष** *ish* 'to wish' makes **ईष** *īsh* (for *i-ish*); **उष** *ush* 'to burn' **ऊष** *ūsh* (for *u-ush*). But in the strong forms, in which the radical **इ** *i* is changed to **ए** *e*, or **अय** *ay*, or **आय** *āy*, **उ** *u* to **ओ** *o*, or **अव** *av*, or **आव** *āv*, **इ** *i* is reduplicated to **इय** *iy*, and **उ** *u* to **उव** *uv*, e. g. **इयेष** *iy-esh* (for *i-esh*), **उवोष** *uv-osh* (for *u-osh*).

An initial **अ** *a* followed by more than one radical consonant, and an initial **अ** *ri*, are represented in the syllable of reduplication by **आन्** *ān*, e. g. **अङ्** *aṅ* 'to go' makes **आङ्** *ān-aṅ* (for *a-aṅ* with



न inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, cf. the numerous analogies in the declension §§ 221, 4 and 222), e. g. **वृध्** *ṛidh* 'to grow' **आवृध्** *án-ṛidh* (for *a-ṛidh*).

Verbs with initial **रि** *i*, **उ** *ú*, **रि** *ri*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, or **इ** *i*, **उ** *u*, **रि** followed by more than one consonant, have no reduplicated perfect (cf. § 119).

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111.

#### Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
<b>आ</b> ( <b>औ</b> <i>au</i> , cf. Obs. 1)	<b>इव</b> <i>iva</i> ( <b>व</b> <i>va</i> , cf. Obs. 2)	<b>इम</b> <i>ima</i> ( <b>म</b> <i>ma</i> , cf. Obs. 2)
<b>इथा</b> ( <b>था</b> <i>tha</i> , cf. Obs. 2)	<b>अथुस्</b> <i>athus</i>	<b>अ</b> <i>a</i>
<b>आ</b> ( <b>औ</b> <i>au</i> , cf. Obs. 1)	<b>अतुस्</b> <i>atus</i>	<b>उस्</b> <i>us</i>

#### Átmanepada.

<b>ए</b> <i>e</i>	<b>इवहे</b> <i>ivahe</i> ( <b>वहे</b> <i>vahe</i> , cf. Obs. 2)	<b>इमहे</b> <i>imahe</i> ( <b>महे</b> <i>mahe</i> , cf. Obs. 2)
<b>इहे</b> <i>ishe</i> ( <b>से</b> <i>se</i> , cf. Obs. 2)	<b>आथे</b> <i>áthe</i>	<b>इध्वे</b> <i>idhve</i> , <b>इध्वे</b> <i>idhve</i> ( <b>ध्वे</b> <i>dhve</i> , <b>ध्वे</b> <i>dhve</i> , cf. Obs. 2 and § 116)
<b>ए</b> <i>e</i>	<b>आते</b> <i>áte</i>	<b>इरे</b> <i>ire</i> ( <b>रे</b> <i>re</i> , cf. Obs. 2)

*Observ. 1.* In the first and third pers. sing. Parasm. the termination **औ** *au* is subjoined to the verbs ending in **आ** *á*, **ए** *e*, **ऐ** *ai*, or **ओ** *o*, these vowels being rejected before it, e. g. **दा** *dá* 'to give' **ददौ** *dadau*, **धे** *dhe* **दधौ** *dadhau*, **गे** *gai* **जगौ** *jagau*, **शो** *šo* **जशौ** *jaçau* (cf. § 111, I).

*Observ. 2.* Many verbs must or may reject the **इ** *i* prefixed to the terminations of the second person singular, the first persons dual and plural in the Parasmaipada and Átmanepada, and of the second person plural Átmanepada. When **इ** *i* is rejected, the termination of the second person singular in the Átmanepada becomes **से** *se* or, according to § 17, **थे** *she*, e. g. **कृ** *kṛi* 'to make' **चकव** *chakṛi-va* (1. dual Par.), **चकथे** *chakṛi-she* (2. sing. Átm.), **क्लिद्** *klid* 'to be moist' **चिकिदिध्वे** *chiklid-i-dhve*, or **चिकिजे** *chiklid-dhve* (2. plur. Átm.), **चिकिदिध्वे** *chiklid-i-she*, or **चिकित्से** *chiklit-se* (2. sing. Átm.).

In the second person singular Parasmaipada इ i must be dropped after the verbs ending in च ri. After verbs ending in आ á, ए e, ऐ ai, ओ o, इ i, ई í, उ u, and some others (cf. my *Kurze Grammatik* § 213) it is rejected optionally. When इ i is retained, final आ á, ए e, ऐ ai, and ओ o are rejected, e. g. दा dá makes ददाथ dadá-tha or ददिथ dad-i-tha. When the termination is subjoined without इ i, ए e, ऐ ai, and ओ o are changed to आ á, e. g. गै gai makes जगाथ jagá-tha or जगिथ jag-i-tha. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, I, 4, e. g. तच्छ tañch 'to contract' ततङ्क्थ tatan̥k-tha (2. sing. Par.), ततङ्क्ते tatan̥k-she (2. sing. Átm.), ततङ्क्थे tatan̥g-dhve (2. plur. Átm.).

The rejection of इ i in the third person plural Átmanepada occurs in the Vedic writings only.

§ 113. In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in औ au on this diphthong, because it contains the radical vowel, e. g. बभ्रम् bhrām̐ç 'to fall' बभ्रंश babhrām̐ça, दा dá ददी dadaí. In the second person sing. Parasm. it likewise falls on the radical syllable, when इ i is rejected, e. g. ददाथ dadátha, ग्लह glah जग्लाथ jaglátha (cf. § 98, 3); but when इ i is retained, the accent may fall on any syllable, e. g. ददिथ dadítha, ददिथ dadútha, or ददिथ dadithá.—In all other inflexions the accent falls on the first syllable of the termination, इ i not being counted, e. g. 1. dual Par. from तुह tud 'to hurt' तुदुदिथ tutud-i-vá.

In consequence of this accentuation the radical syllable when it has the accent, that is to say in the singular Parasmaipada, is generally strengthened, when without it, that is to say in the dual and plural Parasmaipada and the whole Átmanepada, it is very often weakened.

§ 114. I. In the strong forms, i. e. the singular Parasmaipada, the base undergoes the following changes:—

1. A medial अ a, when followed by a single radical consonant, must be lengthened in the third person singular Parasmaipada. In the first person this change is optional, e. g. पत् pat 'to fall' 3<sup>d</sup> पपात pá-páta, 1<sup>st</sup> पपते papáta, or पपात papáta.

2. A final **इ i** or **ई ī** is changed in the third person to **आय् āy**, in the first to **अय् ay** or **आय् āy**, in the second to **ए e**, or, when **इ i** is retained, to **अय् ay**, e. g. **चि chi** 'to collect', 3<sup>d</sup> **चिचाय् chichāy-a**, 1<sup>st</sup> **चिचय् chichdy-a** or **चिचाय् chichāy-a**, 2<sup>d</sup> **चिचैथ chiché-tha** or **चिचयिथ chichay-i-tha**.

3. A final **उ u** or **ऊ ū** is changed in the third person to **आव् āv**, in the first to **अव् av**, or **आव् āv**, in the second to **ओ o**, or, when **इ i** is retained, to **अव् av**, e. g. **धू dhū** 'to shake', 3<sup>d</sup> **दुधाव् dudhāv-a**, 1<sup>st</sup> **दुधव् dudhāv-a** or **दुधाव् dudhāv-a**, 2<sup>d</sup> **दुधौथ dudhó-tha** or **दुधविथ dudhav-i-tha**.

4. A final **इ ri** or **ई rī** becomes in the third person **आर् ār**, in the first **अर् ar** or **आर् ār**, in the second **अर् ar**, e. g. **कृ kri** 'to make', 3<sup>d</sup> **चकार् chakār-a**, 1<sup>st</sup> **चकर् chakār-a**, or **चकार् chakār-a**, 2<sup>d</sup> **चकर्थ chakār-tha**.

5. A medial **इ i** followed by a single radical consonant is changed in the singular of the Parasmaipada to **ए e**, **उ u** to **ओ o**, **अ ri** to **अर् ar**, e. g. **तुद् tud** 1<sup>st</sup> **तुतोद् tutód-a**, 2<sup>d</sup> **तुतोदिथ tutod-i-tha**, 3<sup>d</sup> **तुतोद् tutód-a**.

II. When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Átmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by **इ i**, the base is weakened:—

1. In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118.

2. In the verbs which contain a medial **अ a** between two single consonants, provided the first consonant is not **व v** and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45). These reject the reduplicated syllable and substitute **ए e** for the radical **अ a** in the whole Átmanepada, in the dual and plural Parasm., and in the second pers. sing. Parasm. when the termination is preceded by **इ i**, e. g. **पच् pach**, 1<sup>st</sup> sing. Átm. **पेच् peché**, 2<sup>d</sup> **पेचिथ pechishé**, 1<sup>st</sup> dual Parasm. **पेचिव pechivá**, 2<sup>d</sup> sing. Parasm. **पेचिथ pechitha** (or **पपक्थ papáktha**).

§ 115. The finals of the base undergo the following changes before the terminations:—

1. Final आ *ā*, ए *e*, ऐ *ai*, and ओ *o* are rejected before terminations beginning with a vowel, e. g. दा *dā* in 2<sup>d</sup> dual Par. ददधुस् *daddāthus*, in 1<sup>st</sup> dual ददिव *dadīvd*.

2. Final इ *i* and ई *ī* before terminations beginning with a vowel, are changed to य *y*, but when preceded by a compound consonant, to इय *iy*, e. g. नी *nī* 'to lead' 1<sup>st</sup> dual Par. निनिय *niny-ivā*, क्री *kri* 'to buy' चिक्रिय *chikriy-ivā*.

3. Final उ *u* and ऊ *ū* before vowels become उव *uv*, e. g. कू *kū* 'to cut' लुलुविव *luluv-ivā*.

4. A final ऋ *ṛi* before vowels becomes र *r*, or, when preceded by a compound consonant, अर *ar*; e. g. छ *ṣṛi*, 2<sup>d</sup> dual Par. चक्रधुस् *chakr-āthus*, but स्मृ *smṛi* 'to remember' सस्मरधुस् *sasmar-āthus*.

5. A final ऋ *ṛi* becomes अर *ar*, e. g. कृ *kṛi* 'to throw' 2<sup>d</sup> dual Par. चक्रधुस् *chakar-āthus*, 1<sup>st</sup> dual चक्रिव *chakar-ivā*.

6. For the changes of final consonants cf. § 112, Obs. 2.

§ 116. Concerning the terminations:—

I. Cf. § 112, Obs. 2.

II. ध्वे *dhve*, the termination of the second person plural *Ātman* without इ *i*, becomes द्वे *dhve*:—1. When preceded by दृ *ḍ*, e. g. व्रश् *vraṣṭh*, which, accord. to §§ 112, Obs. 2, 102 and 99, 2, is changed to व्रद्व *vradv*, makes वव्रद्वे *vavrad-dhve*.—2. After the verbs द्रु *dru* 'to run', रु *ru* 'to flow', स्तु *stu* 'to praise', कृ *kṛi* 'to make', भृ *bhṛi* 'to bear', वृ *vṛi* 'to choose' &c., and गृ *gṛi* 'to go', e. g. from कृ *kṛi* चकृद्वे *chakṛi-dhve*.—3. This change is optional, when the इ *i*, by which this termination is generally preceded, follows य *y*, or र *r*, ल *l*, व *v*, or ह *h*, e. g. लु लुविध्वे *luluv-idhve*, or लुलुविद्वे *luluv-idhve*.

§ 117. PARADIGMS:—

1. Of verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*: दा *dā* 'to give'.

Parasmaipada.

Ātmanepada.

ददा	ददिव	ददिस	ददे	ददिवहे	ददिसहे
ददाथ or ददिय	ददधुस्	दद	ददधि	ददधि	ददधि
ददा	ददधुस्	ददुस्	ददे	ददति	ददति

The verbs ending in **इ e**, **ऐ ai**, or **ओ o** follow strictly the analog of the preceding, e. g. from **भै**, **जनी**, **जनाथ** or **जनिष**, &c.

2. Of verbs ending in **इ i**, or **ई i**, *a*) preceded by a single consonant: **श्रि** *śri* 'to sharpen'.

Parasmaipada.			Ātmanepada.		
<b>श्रि॒श्रय॑</b> or <b>श्रि॒श्राय॑</b>	<b>श्रि॒श्रिव॑</b>	<b>श्रि॒श्रिम॑</b>	<b>श्रि॒श्रे</b>	<b>श्रि॒श्रिवहे॑</b>	<b>श्रि॒ति</b>
<b>श्रि॒श्रेय॑</b> or <b>श्रि॒श्रयिष॑</b>	<b>श्रि॒श्रयुस्</b>	<b>श्रि॒श्र</b>	<b>श्रि॒श्रिवे</b>	<b>श्रि॒श्राथे॑</b>	<b>श्रि॒ति</b> or
<b>श्रि॒श्राय॑</b>	<b>श्रि॒श्रायुस्</b>	<b>श्रि॒श्रयुस्</b>	<b>श्रि॒श्रे</b>	<b>श्रि॒श्राति॑</b>	<b>श्रि॒ति</b>

- b) Preceded by a compound consonant: **क्री** *kri* 'to buy'.

<b>चि॒क्रय॑</b> or <b>चि॒क्राय॑</b>	<b>चि॒क्रिव॑</b>	<b>चि॒क्रिम॑</b>	<b>चि॒क्रे</b>	<b>चि॒क्रिवहे॑</b>	<b>चि॒क्रि॑</b>
<b>चि॒क्रेय॑</b> or <b>चि॒क्रयिष॑</b>	<b>चि॒क्रयुस्</b>	<b>चि॒क्रय॑</b>	<b>चि॒क्रिवे</b>	<b>चि॒क्राथे॑</b>	<b>चि॒क्रि॑</b> or <b>चि॒</b>
<b>चि॒क्राय॑</b>	<b>चि॒क्रायुस्</b>	<b>चि॒क्रयुस्</b>	<b>चि॒क्रे</b>	<b>चि॒क्राति॑</b>	<b>चि॒क्रि॑</b>

3. Of verbs ending in **उ u**, or **ऊ ū**: **दु** *du* 'to go'.

<b>दु॒द॒व॑</b> or <b>दु॒दा॒व॑</b>	<b>दु॒दु॒विव॑</b>	<b>दु॒दु॒विम॑</b>	<b>दु॒दु॒वे</b>	<b>दु॒दु॒विवहे॑</b>	<b>दु॒दु॒ति॑</b>
<b>दु॒दो॒य॑</b> or <b>दु॒द॒विष॑</b>	<b>दु॒दु॒वयुस्</b>	<b>दु॒दु॒व</b>	<b>दु॒दु॒विवे</b>	<b>दु॒दु॒वाथे॑</b>	<b>दु॒दु॒ति॑</b> or
<b>दु॒दा॒व॑</b>	<b>दु॒दु॒वयुस्</b>	<b>दु॒दु॒वुस्</b>	<b>दु॒दु॒वे</b>	<b>दु॒दु॒वाति॑</b>	<b>दु॒दु॒ति॑</b>

Those which end in **ऊ ū** differ only in the second person singular Parasmaipada, where **इ i** must be retained, e. g. **जू**, **जुसविष**.

4. Of verbs ending in **ध्रि** *dhri*, *a*) preceded by a single consonant: **धृ** *dhri* 'to l

<b>द॒ध॒र॑</b> or <b>द॒ध॒ार॑</b>	<b>द॒ध्रिव॑</b>	<b>द॒ध्रिम॑</b>	<b>द॒ध्रे</b>	<b>द॒ध्रिवहे॑</b>	<b>द॒ध्रिमहे॑</b>
<b>द॒ध॒थ॑</b>	<b>द॒ध्रयुस्</b>	<b>द॒ध्र</b>	<b>द॒ध्रिवे</b>	<b>द॒ध्राथे॑</b>	<b>द॒ध्रि॒ध्वे॑</b> o
<b>द॒ध॒ार॑</b>	<b>द॒ध्रयुस्</b>	<b>द॒ध्रुस्</b>	<b>द॒ध्रे</b>	<b>द॒ध्राति॑</b>	<b>द॒ध्रि॒रे</b>

b) Preceded by a compound consonant: स्मृ *smṛi* 'to remember'.

Parasmaipada.

Ātmanepada.

स्मृ॒कार	स्मृ॒करि॒व	स्मृ॒करि॒म	स्मृ॒करे	स्मृ॒करि॒वहे	स्मृ॒करि॒महे
स्मृ॒कर॒धुस्	स्मृ॒कार	स्मृ॒करि॒धे	स्मृ॒कार॒थे	स्मृ॒करि॒धे	or स्मृ॒करि॒द्धे
स्मृ॒कर॒तुस्	स्मृ॒कर॒त्स्	स्मृ॒करे	स्मृ॒कार॒ति	स्मृ॒करि॒रे	

5. Of verbs ending in कृ *ṛi*: कृ *kṛi* 'to throw'.

कृ॒कार	कृ॒करि॒व	कृ॒करि॒म	कृ॒करे	कृ॒करि॒वहे	कृ॒करि॒महे
कृ॒कर॒धुस्	कृ॒कार	कृ॒करि॒धे	कृ॒कार॒थे	कृ॒करि॒धे	or कृ॒करि॒द्धे
कृ॒कर॒तुस्	कृ॒कर॒त्स्	कृ॒करे	कृ॒कार॒ति	कृ॒करि॒रे	

6. Of verbs ending in consonants: मुच *śuch* 'to grieve'.

मु॒मुचि॒व	मु॒मुचि॒म	मु॒मुचे	मु॒मुचि॒वहे	मु॒मुचि॒महे
मु॒मुच॒धुस्	मु॒मुच	मु॒मुचि॒धे	मु॒मुचा॒थे	मु॒मुचि॒धे
मु॒मुच॒तुस्	मु॒मुच॒त्स्	मु॒मुचे	मु॒मुचा॒ति	मु॒मुचि॒रे

f verbs changing अ to ए, agreeably to § 114, II, 2: तन् *tan* 'to stretch'.

त॒नान्	ते॒नि॒व	ते॒नि॒म	ते॒ने	ते॒नि॒वहे	ते॒नि॒महे
	ते॒न॒धुस्	ते॒न	ते॒नि॒धे	ते॒ना॒थे	ते॒नि॒धे
	ते॒न॒तुस्	ते॒न॒त्स्	ते॒ने	ते॒ना॒ति	ते॒नि॒रे

#### § 118. ALPHABETICAL LIST OF ANOMALOUS FORMS.

मान् in the Veda is optionally used for मान् (reduplicated of the verb मज् 'to make manifest') in the weak forms (§ 114, II).

मान्, reduplicated base of गृह् 'to go', e. g. 1. dual Parasmaipada मान्धि॒व.

मान्, reduplicated base of अम् 'to pervade', e. g. 1. singular Parasmaipada मान्शे॒.

कार्, reduplicated base of गृह् 'to go', e. g. 1. dual Par. कारि॒व.

कार्, reduplicated form of a lost verb (अह्?), which furnishes some persons of the reduplicated perfect of ब्रू 'to speak', viz.

In the Veda also तन्त॒व्.

Parasmaipada, singular 2. आत्य (cf. § 102, नह्), 3. चाह, dual 2. आहनुस्, 3. आहनुस्, plur. 3. आहन्स्.

हयञ्, reduplicated base of यञ् 'to sacrifice' in strong forms (§ 114, I), i. e. the first and third persons singular Parasmaipada and optionally in the second, 1<sup>st</sup> हयञ् or हयाञ् (cf. ईञ् and येञ्).

ईञ्, reduplicated base of यञ्, in weak forms (§ 114, II), i. e. the whole Átmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e. g. 1<sup>st</sup> dual Par. ईजिव (cf. हयञ्).

ईष्, reduplicated base of हन्ष् Átman. 'to shine', in the Veda, 1<sup>st</sup> or 3<sup>d</sup> sing. ईषे.

ईय्, reduplicated base of ह् 'to go', in the weak forms (§ 114, II), e. g. 1<sup>st</sup> dual Par. ईयिव; in the singular Par. regularly, e. g. in the 3<sup>d</sup> person हयाय्.

उवच्, reduplicated base of वच् 'to speak', in the singular of the Parasmaipada (cf. ऊच्), 3<sup>d</sup> उवाच.

उवह् like the preceding, of वह् 'to speak', उवाह् (cf. ऊह्).

उवप् like the preceding, of वप् 'to sow', उवाप (cf. ऊप् and वेप्).

उवय् like the preceding, of वे 'to weave', but also regularly ववे, e. g. 1<sup>st</sup> person उवय् or उवाय् or ववी (cf. ऊव् and ऊय्).

उवम् like the preceding, of वम् 'to desire' (cf. ऊम्).

उवस् like the preceding, of वस् I, 1 'to dwell' (cf. ऊव्).

उवह् like the preceding, of वह् 'to bear'; remember § 102; (cf. ऊह्).

ऊच्, reduplicated base of वच् 'to speak', in the weak forms (§ 114, II), 1<sup>st</sup> dual Par. ऊयिव (cf. उवच्).

ऊह्, reduplicated base of वह् 'to speak' (cf. उवह्). } in the weak  
ऊप्, " " " वप् 'to sow' (cf. उवप्). } forms.

ऊय्, " " " वे 'to weave', in the weak forms, but also regularly, 1<sup>st</sup> dual Par. ऊयिव or वविव (cf. उवय् and ऊव्).

ऊर्णु, reduplicated base of ऊर्णु 'to cover'. In the second person singular Parasmaipada the termination is only ह्य, and the final उ may optionally be changed to अच् or उच्, ऊर्णुनविह्य or ऊर्णुनविह्य; in the other forms उ is changed regularly, in the first person singular Pa-

asmaipada to व or वा, in the third to वा, in all the rest to व; 3<sup>d</sup> sing. Par. अर्चुनाव, 1<sup>st</sup> dual अर्चुनुवि.

व, reduplicated base of वे 'to weave', in the weak forms 114, II), 1<sup>st</sup> dual Par. अवि (cf. अ and उव).

व, redupl. base of व (cf. उव).

व, " " " व (cf. उव), 1<sup>st</sup> dual Par. अवि. } in the  
weak  
forms.

व, " " " व (cf. उव).

वे may optionally be used as base of the perfect of व 'to ' in the weak forms (§ 114, II), 1<sup>st</sup> dual Par. वेवि, or regularly अवि.

व, reduplicated base of क 'to make', has the initial र of the personal terminations only in the third person plural Átmanepada, e. g. dual Par. चक्रव, but चक्रिरे *chakr-ire*.

व, reduplicated base of ख 'to dig', in the weak forms (§ 114, II), e. g. चखिव, 1<sup>st</sup> dual Par.

व, reduplicated base of क 'to make', when combined with certain prepositions, after which it becomes स् (cf. § 188, 4), e. g. 3<sup>d</sup> sing. Par. सं चस्कार, 1<sup>st</sup> dual सं चस्करिव.

चि (and regularly चिचि), reduplicated base of चि 'to collect', singular Parasmaipada चिचार्य or चिचार्य.

व, reduplicated base of घ 'to eat', in the weak forms (§ 114, II), dual Par. अघिव.

व or व, reduplicated base of गु 'to swallow'.

व, reduplicated base of गृह 'to take', in the weak forms 114, II), अगृहिव, 1<sup>st</sup> dual Par.

व like the preceding of ग 'to go', अगिव.

व, reduplicated base of ह 'to kill', in the singular Parasmaipada, e. g. 3<sup>d</sup> person अघान (cf. अघ).

व of ह 'to kill' in the weak forms (§ 114, II), e. g. 1<sup>st</sup> dual Parasmaip. अघिव (cf. अघ).

व, reduplicated base of जम् Átm. 'to yawn', 1<sup>st</sup> sing. अजम्.



अजाग्र and, without reduplication, जाग्र, redupl. base of जागृ 'to wake', 3<sup>d</sup> sing. Par. अजानार or जागार, 1<sup>st</sup> dual अजानरिव or जागरिव.

अञ्, reduplicated base of अञ् 'to bring forth', in the weak forms (§ 114, II), अञ्चिव, 1<sup>st</sup> dual Parasmaipada.

जाग्र, see अजाग्र.

जिगि, reduplicated base of जि 'to conquer', 3<sup>d</sup> sing. Par. जिगाय, 1<sup>st</sup> dual Par. जिगिव.

जिघि of हि 'to go', जिघाय, जिघिव.

जिज्या of ज्या 'to become old', जिज्यौ, जिजिव.

जिज्यो of ज्यो Átm. 'to instruct', 1<sup>st</sup> sing. Átm. जिज्ये.

जुगृह् of गुह् 'to hide' in the first and third persons singular Parasmaipada, and in the second if ह् is retained, 1<sup>st</sup> and 3<sup>d</sup> sing. Par. जुगृह्, 2<sup>d</sup> जुगृह्य or जुगोढ.

जुह् of ज्ञे 'to call', e. g. 3<sup>d</sup> singular Par. जुहाय, 1<sup>st</sup> dual जुहुविव.

जेर् of जृ 'to grow old' may optionally be used as base of the weak forms (§ 114, II), 1<sup>st</sup> dual Parasm. जवरिव or जेरिव.

तत्, Vedic reduplicated base of तन् 'to stretch', in the weak forms (§ 114, II), e. g. 2<sup>d</sup> sing. Átm. तत्तिषे.

तत्प, reduplicated base of तृप् 'to satisfy', in the second person singular Parasmaipada, when without ह्, तत्प्ये, or regularly तत्तर्प and तत्तर्पिष.

तसम्, Vedic reduplicated base of स्तब् 'to stop', in the weak forms (§ 114, II), तसभर्तुस्, 3<sup>d</sup> dual Par.

तिष्ठि, reduplicated base of ठिष् 'to spit', also regularly तिष्ठिष्.

तिष्ठीव, " " " ठीव 'to spit', also regularly तिष्ठीव.

तुहु, reduplicated base of स्तु 'to praise', retains ह् only in the termination of the third person plural Átmanepada, e. g. 1<sup>st</sup> dual Par. तुहुव.

तेर्, reduplicated base of तृ 'to cross', in the weak forms (§ 114, II), तेरिव, 1<sup>st</sup> dual Par.

चेप्, reduplicated base of चप् 'to be ashamed', in the same inflexions, चेपिव.

बेह् (?), reduplicated base of बह् 'to fear', optionally in the same flexions, तबहिव or बेहिव.

ददह्, reduplicated base of दह् 'to give' (against § 114, II, 2), ददिव.

ददम्, reduplicated base of दम् 'to bite', optionally in the weak forms (§ 114, II), ददशिव or ददशिव.

दह्, reduplicated base of ह् 'to split', optionally in the weak forms (§ 114, II), e. g. दहरिव or दहिव.

दहप्, reduplicated base of हप् 'to be proud', optionally in the second person singular Parasmaipada, when without ह, दहर्ष or हर्ष or ददरिव.

दहम्, reduplicated base of हम् 'to see', in the second person singular Parasmaipada, when without ह, दहर्ष (or ददरिव).

दिमि, reduplicated base of हे Átm. 'to protect', 1<sup>st</sup> sing. दिमि.

दिदीय्, reduplicated base of दी Átm. 'to decay' 1<sup>st</sup> sing. दिदीये.

दिशुत्, reduplicated base of शुत् Átm. 'to shine', दिशुते.

दुहु, reduplicated base of हु 'to run', retains the ह् of the terminations only in the 3<sup>d</sup> pers. plural Átmanepada, e. g. दुहुय, but दुहुविरे.

देम्, reduplicated base of दम् 'to deceive', optionally in the weak forms (§ 114, II), देमिव or ददमिव.

ननम्, reduplicated base of नम् 'to perish', in the second person singular Parasmaipada, when without ह, ननर्ष (or ननशिव, § 114, II, 2).

पम्, reduplicated base of पत् 'to fall' in the Veda, in the weak forms (§ 114, II), पमिव.

पम्, reduplicated base of पञ् Átm. 'to praise', likewise in the Veda, पमि.

पम्, reduplicated base of पृ 'to fill', optionally in the weak forms (§ 114, II), e. g. पपरिव or पमिव.

पिष्य, reduplicated base of प्याय् Átm. 'to become fat', पिषि.

पेह्, reduplicated base of पह् 'to approach', optionally in the weak forms (§ 114, II), पेमिव or पपमिव.

फेत्, reduplicated base of फल् 'to bear fruit', in the weak forms (§ 114, II), e. g. फेत्तिव.

वप्स्, reduplicated base of भस् 'to eat', in the Veda in the weak forms (§ 114, II).

वभर्ज् optionally instead of बभर्ज् from भज् 'to fry', e. g. 2<sup>d</sup> sing. Par. वभर्जिष or बभर्जिष, or without ह, वभर्ज or बभर्ज (cf. § 102).

बभूव्, reduplicated base of भू 'to become'. It is conjugated as follows:—

बभूव	बभूविष	बभूविम	बभूवे	बभूविर्वहे	बभूविमहे
बभूविष	बभूवर्षुस्	बभूव	बभूविषे	बभूवार्थे	बभूविधि or बभूविद्
बभूव	बभूवर्षुस्	बभूवुस्	बभूवे	बभूवर्ति	बभूविरे

बभू, reduplicated base of भू 'to bear', retains ह only in the third person plural Átmanepada, बभूव, but बभूरे.

भेज्, reduplicated base of भज् 'to honour', in the weak forms (§ 114, II), भेजिव, भेजर्षुस्.

धेज्, reduplicated base of धाज् Átm. 'to sparkle', optionally, 1<sup>st</sup> sing. धेजे or बधाजे.

धेम, reduplicated base of धम् 'to whirl', optionally in the weak forms (§ 114, II), धेमिव or बधेमिव.

धेम्, reduplicated base of धाम् Átm. 'to sparkle', optionally, धेम् or बधाग्ने.

भ्जेम्, reduplicated base of भ्जाम् Átm. 'to sparkle', optionally.

ममज्, reduplicated base of मज् 'to dive', in the second person singular Parasmaipada, when without ह, ममज्क्वथ्, else ममजिष.

ममा, reduplicated base of मि II, 5 'to throw' and मी II, 9 'to hurt', in the 1<sup>st</sup> and 3<sup>d</sup> pers. singular Parasm. ममी, but 1<sup>st</sup> dual मिम्विष.

ममु, reduplicated base of मृ Átm. 'to die', is conjugated in the Parasmaipada, e. g. 1<sup>st</sup> sing. ममर् or ममार &c.

ममार्ज्, see ममुज्.

ममुज्, reduplicated base of मुज् 'to clean'. In the singular Parasmaipada it must, and in all the other inflexions, when the termination

begins with a vowel, it may become मार्ष, e. g. 1<sup>st</sup> and 3<sup>d</sup> sing. ममार्ष, 3<sup>d</sup> plur. ममार्षस or ममृषुस. This verb belongs to those which may optionally reject the initial ह of the termination, except in the third person plural Átmanepada. The 1<sup>st</sup> dual Par. for instance may be ममृज or ममृषिव or ममार्षिव.

मन् in the Veda instead of मेन् (§ 114, II, 2) from मन् 'to think', मन्मार्ष.

येष in the Veda optionally in the weak forms (§ 114, II), e. g. 1<sup>st</sup> sing. Átm. येषे (cf. इयष, ईष).

ररन्ध, reduplicated base of रध् 'to perish', before terminations beginning with a vowel, e. g. 1<sup>st</sup> and 3<sup>d</sup> person sing. Parasm. ररन्ध, 2<sup>d</sup> person ररन्धिव, but without ह, ररन्ध.

रेष, reduplicated base of राष् 'to sparkle', in the weak forms (§ 114, II), e. g. रेषिव or रराषिव.

रेष्, reduplicated base of राध्, but only when it means 'to hurt', in the weak forms (§ 114, II).

लला, reduplicated base of ली 'to adhere', optionally in the singular Parasmaipada, e. g. 3<sup>d</sup> person लली or लिषाय.

ववष्, reduplicated base of वङ् 'to be crooked', in the Veda in the weak forms (§ 114, II), e. g. वावष्ते, 3<sup>d</sup> plur. Átm. without ह.

ववृ, reduplicated base of वृ 'to cover' &c., attaches the terminations without ह, except in the third plural Átm., ववृष, वव्रिरे. When it means 'to cover' it retains ह also in the second person singular Par.

ववन् instead of ववन् from वन् 'to honour' in the weak forms (§ 114, II), in the Veda, e. g. ववन्ते, 1<sup>st</sup> and 3<sup>d</sup> sing. of the Átmanepada.

विद् 'to know'. If the perfect of this verb is used in the sense of the present, it rejects the reduplication and the initial ह of the terminations, e. g. 1<sup>st</sup> and 3<sup>d</sup> sing. Par. वेद्, 2<sup>d</sup> sing. वेत्स्य, 1<sup>st</sup> dual Par. विद्, 1<sup>st</sup> plur. Par. विस्र. These anomalies are restricted to the Parasmaipada.—When expressing the perfect it is formed regularly, विवेद्, &c.

विविष्, reduplicated base of वष् 'to surround', in the weak forms (§ 114, II), विविषिव (cf. विष्यच्).

विविध्, reduplicated base of वध् 'to beat', in the weak forms (§ 114, II), cf. विवध्.

विव्यच्, reduplicated base of व्यच्, in the sing. Par. (cf. विविध्).

विव्यथ्, " " " व्यथ् Átm. 'to grieve', 1<sup>st</sup> sing. विवथे.

विवध्, " " " वध्, in the sing. Par. (cf. विविध्).

विव्यच्, " " " व्ये 'to cover', in the singular Parasm. necessarily, in the other forms optionally, e.g. 3<sup>d</sup> sing. Parasm. विव्याद्ये, 1<sup>st</sup> dual Par. विव्यिव or विव्ययिव.

वेप्, reduplicated base of वप्, in the Veda optionally in the weak forms (§ 114, II), e.g. वेपे; cf. उवप्, ऊप्.

वेम, reduplicated base of वम् 'to vomit', likewise.

शशस्, " " " शस् 'to hurt' (against § 114, II, 2), शशसिव.

शश्र्, reduplicated base of शृ 'to injure', optionally in the weak forms (§ 114, II), e.g. शश्रिव or शश्रिव.

शुश्र्, reduplicated base of श्वि 'to grow', optionally, e.g. 3<sup>d</sup> sing. Par. शुशाव or शिश्राय.

शुश्र्, reduplicated base of श्रु 'to hear', rejects the initial ह् of the terminations, except in the 3<sup>d</sup> plur. Átm., e.g. 1<sup>st</sup> dual Par. शुश्रुव, but शुश्रुचिरे.

श्रेश्, reduplicated base of श्रश् and optionally of श्रन् 'to loosen', in the weak forms (§ 114, II), e.g. श्रेथिव or श्रश्रन्थिव.

सश् in the Veda instead of सेश् from सच् 'to follow', e.g. सश्चिरे.

ससज्, reduplicated base of सज् 'to cling', optionally in the weak forms (§ 114, II), e.g. ससजिव or ससजिव.

ससृज्, reduplicated base of सृ 'to bring forth', in the Veda, ससृव (cf. बभूव).

ससृ, reduplicated base of सृ 'to go', rejects the initial ह् of the terminations, except in the 3<sup>d</sup> plur. Átm., e.g. ससृव.

सस्रज्, reduplicated base of सृज् 'to abandon', in the second pers. singular Parasm. when without ह्, सस्रष्ट or सस्रजिथ्.

सस्रज्, reduplicated base of स्रज् Átm. 'to embrace', optionally, e.g. सस्रजे or सस्रजे.

सुषुप्, reduplicated base of स्वप् 'to sleep', in the weak forms (§ 114, II), e. g. सुषुप्तिष (cf. सुषुप्).

सुष्वप्, reduplicated base of स्वप् 'to sleep', in the strong forms (§ 114, I), e. g. 3<sup>d</sup> singular Parasm. सुष्वाप.

खिन् (P), reduplicated base of खन् 'to sound', optionally in the weak forms (§ 114, II).

खिन् (P), reduplicated base of खन्, like the preceding.

खिन्, " " " खन् 'to sound', like the preceding, e. g. खिन्मुस् or सखिन्मुस्, 3<sup>d</sup> plur. Par.

खिन्, reduplicated base of खन् 'to sound', like the preceding.

*Observ.* In the Veda the reduplication is sometimes rejected.

\* § 119. The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई i, ऊ u, ऊर् ri, a diphthong, or इ i, उ u, ऊर् ri followed by a compound consonant. All other verbs take the periphrastic form.

## 2. PERIPHRASTIC PERFECT.

§ 120. According to the preceding paragraph the periphrastic perfect is formed:—

I. From primitive verbs 1. consisting of more than one syllable, e. g. चकास् *chakās* 'to shine'.

2. Beginning: a) with ई i, ऊ u, ऊर् ri, or a diphthong, e. g. ईदृ णि 'to praise'.

b) With इ i, उ u, ऊर् ri followed immediately by more than one consonant, e. g. इन्ध् *indh* 'to kindle'.

II. From all the derivative verbs (§§ 39-62).

§ 121. The periphrastic perfect is formed by affixing चाम् *ām* to the verb, e. g. चकासाम् *chakās-ām*, ईदाम् *id-ām*, इन्धाम् *indh-ām*, and by combining with this form the reduplicated perfect of the verbs अस् *as* 'to be', भू *bhū* 'to become', or कृ *kṛi* 'to make', which lose their accents.

When, according to § 65, the verb ought to be conjugated in the

Ātmanepada, the reduplicated perfect of कृ *kṛi* follows the Ātmanepada, but अस् *as* and भू *bhū* are always conjugated in the Parasmaipada, e. g. ईदृ *īḍ* Ātm., 1<sup>st</sup> sing. perfect with कृ *kṛi*, ईडां चक्रे *īḍāṁ cakre*, with अस् *as*, or भू *bhū*, ईडामास *īḍām āsa*, ईडां बभूव *īḍāṁ babhūva*.

§ 122. Before the affix आम् *ām*, the base undergoes the following modifications:—

1. A final अ *a*, or आ *ā*, is rejected, e. g. from बोधय *bodhaya*, causal of बुध् *budh* 'to understand', बोधयाम् *bodhayām*, दरिद्रा *daridrā* 'to be poor' दरिद्राम् *daridrām*.

2. A final इ *i* or ई *ī* is changed to अय् *ay*, उ *u* or ऊ *ū* to अव् *av*, ऋ *ṛi* or ॠ *ṛī* to अर् *ar*, e. g. बोभू *bobhū*, frequentative of भू *bhū* 'to become', बोभवाम् *bobhavām*.

3. Penultimate इ *i*, उ *u*, or ऋ *ṛi*, followed by a simple consonant, are changed to ए *e*, ओ *o*, अर् *ar*, e. g. वावृत् *vāvṛit* 'to choose' वावर्ताम् *vāvartām*. The last इ *i* of the desiderative preceding ॥ remains unchanged, e. g. बुबोधिषाम् *bubodhish-ām*.

4. The rule, given § 59, 5, applies also here, e. g. बेभिद्य *bebhidya*, frequentative of भिद् *bhid* 'to split', makes बेभिदाम् *bebhidām*, नमस्य *namasya* नमस्याम् *namasy-ām* or नमसाम् *namas-ām*.

§ 123. PARADIGM: छादय *chhādaya* I, 10 of छद् *chhad* 'to shade'.

छादयाम्	आस	or	बभूव	or	चकर or चकार	or	चक्रे
	आसिष		बभूविष		चकर्ष		चक्रेषे
	आस		बभूव		चकार		चक्रे
	आसिव		बभूविष		चकृव		चकृवहे
	आसयुस्		बभूवयुस्		चक्रयुस्		चक्राथि
	आसतुस्		बभूवतुस्		चक्रतुस्		चक्राति
	आसिम		बभूविम		चक्रम		चक्रमहे
	आस		बभूव		चक्र		चक्रहे
	आसुस्		बभूवुस्		चक्रुस्		चक्रिरे

§ 124. ALPHABETICAL LIST OF ANOMALOUS FORMS.

अयाम् from अय् 'to go' (against § 119).

आसाम् from आस् Ātm. 'to sit' (likewise).

**क्षतीयाम्** from **क्षत्** 'to blame' (cf. § 81), which forms also a reduplicated perfect.

**ओषाम्** from **उष्** 'to burn' (against § 119, forms also a reduplicated perfect).

**कामयाम्** from **कम्** 'to love', like the preceding.

**कासाम्** from **कास्** 'to cough' (against § 119).

**गोपायाम्** from **गुप्** 'to protect' (cf. § 81), which forms also a reduplicated perfect.

**विह्रयाम्** from **ह्री** 'to be ashamed' with reduplication; (against § 19;) forms also a reduplicated perfect.

**बुह्वाम्** from **बु** 'to sacrifice', like the preceding.

**दयाम्** from **दच्** 'to give' (against § 119).

**दीक्षाम्** from **दीधी** 'to shine' (against § 122, 2).

**धूपायाम्** from **धूप** 'to fumigate' (cf. § 81); forms also a reduplicated perfect.

**पशायाम्** from **पश्**, and  
**पनायाम्** from **पन्** } 'to praise', like the preceding.

**विभयाम्** from **भी** 'to fear' with reduplication; against § 119; forms also a reduplicated perfect.

**विभराम्** from **भृ** 'to bear', like the preceding.

**विच्छायाम्** from **विह्** 'to go' (cf. § 81), forms also a reduplicated perfect.

**विदाम्** from **विद्** 'to know'; against § 119; forms also a reduplicated perfect.

**वेवाम्** from **वेवी** 'to go'; against § 122, 2.

#### SIXTH VERBAL FORM: AORIST.

§ 125. The aorist has seven forms. But most verbs are restricted to one, some admit of two, and very few of three.

§ 126. Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists,



or the imperfect and two aorists, of the verb **अस्** *as* 'to be'. We shall call the latter compound aorists, and the former simple aorists.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74. It is rejected when the aorist is used with the negative particle **मा** *má*, or **मा स्म** *má sma*, in the sense of a prohibitive imperative; in the Veda also in many other instances.

#### THE THREE SIMPLE AORISTS.

##### FIRST FORM OF THE AORIST.

§ 128. The augmented verb is combined with the terminations of the imperfect (§ 74, II). Verbs ending in **आ** *á* or diphthongs, and frequentatives take **उस्** *us* in the third person plural Parasmaipada, before which final **आ** *á* and diphthongs are rejected, e. g. **दा** *dá* 'to give' **अदा** + **उस्** *áda + us* = **अदुस्** *ádus*. Before the other terminations final diphthongs are changed to **आ** *á*, e. g. **धे** *dhe* 'to drink', **अधे** + **म** *ádhe + ma* = **अधाम** *ádhamá*. The initial **अ** *a* of the termination of the first person singular Parasmaipada is dropped after **आ** *á*, e. g. **अधा** *adhá* (instead of **अधे** *ádhe*) + **अम्** *am* becomes **अधाम** *ádham*.

§ 129. Only twelve verbs and their first frequentatives take this form of the aorist. In the Veda however it is used more frequently. The first aorist is conjugated in the Parasmaipada only. A radical **रि** *ri* is changed to **र** *ar*. The second and third persons singular Parasmaipada follow the rules given in § 103, e. g. **वृज्** *vrij* makes in the 2<sup>d</sup> and 3<sup>d</sup> persons sing. Par. **अवर्क** *ávark*.

§ 130. Nine verbs ending in **न्** *n*, or **ञ्** *ñ*, take this form in the second and third persons singular of the Átmanepada, before the terminations of which, viz. **थास्** *thás* and **ता** *ta*, the nasal is rejected, e. g. **तन्** *tan* 'to stretch' **अतथास्** *átathás*, **अतत** *átata*; **गच्छ** *gic* 'to go' **आर्थास्** *árthas*, **आत** *árta*.—**सन्** *san* 'to give' lengthens **अ** *a* at the same time, **असाथास्** *ásáthás*, **असात** *ásáta*.

§ 131.

PARADIGM: **दा** *dá* 'to give'.

SINGULAR.	DUAL.	PLURAL.
<b>अदाम</b>	<b>अदाव</b>	<b>अदाम</b>
<b>अदास्</b>	<b>अदातम्</b>	<b>अदात</b>
<b>अदात्</b>	<b>अदाताम्</b>	<b>अदुस्</b>

## SECOND FORM OF THE AORIST.

§ 132. The augmented verb takes the terminations of the imperfect of the first conjugation, or rather of the sixth conjugational class (§ 80, 3), with which, if the augment is rejected, it agrees also in regard to the accent, e. g. imperfect of तुद् *tud* without augment तुदम् *tud-ám*, तुदस् *tud-ás*, &c., aorist 2 of सिच् *sich* सिचम् *sich-ám*, सिचस् *sich-ás*, &c. (cf. my *Kurze Grammatik* § 256).

The terminations therefore are:—

Parasmaipada.				Ātmanepada.	
अम् <i>am</i>	आव <i>áva</i>	आम <i>áma</i>	ए <i>e</i>	आवहि <i>ávahi</i>	आमहि <i>ámahi</i>
अस् <i>as</i>	अतम् <i>atam</i>	अत <i>ata</i>	अथास् <i>athás</i>	एवाम् <i>ethám</i>	अध्वम् <i>adhvam</i>
अत् <i>at</i>	अताम् <i>atám</i>	अन् <i>an</i>	अत <i>ata</i>	एताम् <i>etám</i>	अन्ता <i>anta</i>

§ 133. The second form of the aorist is used more frequently than the first (cf. my *Vollständige Grammatik* § 841).

Verbs containing च्च *ri* change it to अर् *ar*, दृश् *driç* 'to see' अदर्शम् *ádarçam*. A penultimate nasal is rejected: स्कन्द् *skand* 'to ascend' अस्कन्दम् *áskadam* (see the list § 137).

§ 134. PARADIGM: सिच् *sich* 'to sprinkle'.

असिचम्	असिचाव	असिचाम	असिचे	असिचावहि	असिचामहि
असिचस्	असिचतम्	असिचित	असिचथास्	असिचेवाम	असिचध्वम्
असिचत्	असिचताम्	असिचन्	असिचित	असिचेताम्	असिचन्त

## THIRD FORM OF THE AORIST.

§ 135. In the third form the base is reduplicated and takes the terminations of the second form and the augment.

The rules for the reduplication of monosyllabic verbs are the same as those given for the reduplicated perfect (§ 111 and especially § 111, I).

A final इ *i* of the base is changed to इय् *iy*, a final उ *u* to उय् *uv*, radical च्च *ri* to अर् *ar*, and final ए *e* is rejected, e. g. गि' *gri* 'to go' अगिञ्चिचम् *açicriy-am*, अगिञ्चिचस् *açicriy-ás* &c.; द्रु *dru* 'to run' अदुवम् *adudruv-am*, धे *dhe* 'to drink' अदधम् *adadh-am*, कृ *kri* 'to make' अककरम् *achakar-am*.

§ 136. This form is the regular aorist of all the derivative verbs ending in the affix **अय** *aya*, viz. causals, verbs of the tenth conjugational class, and denominatives in **अय** *aya*.

But there are some peculiarities regarding the modification of the bases as well as the reduplication.

I. The affix **अय** *aya* is rejected, **तक्षय** *taksh-aya*, causal of **तक्ष** *taksh* 'to break', **अततक्षम्** *a-ta-taksh-am*.

II. A long vowel which by the rejection of **अय** *aya* has become the penultimate, is shortened, and for a penultimate diphthong its second part is substituted, viz. **इ** *i* for **ए** *e* and **ऐ** *ai*, **उ** *u* for **ओ** *o* and **औ** *au*, e. g. **पाठय** *pāth-aya*, causal of **पठ्** *path*, becomes **पठ्** *path*; **दापय** *dā-paya*, causal of **दा** *dā*, **दप्** *dap*; **रेपय** *re-paya*, causal of **री** *rī* (§ 60), **रिप्** *rip*; **स्फोरय** *sphor-aya*, causal of **स्फुर** *sphur*, **स्फुर** *sphur*; **भावय** *bhāv-aya*, causal of **भू** *bhū*, **भव** *bhav*.

There are many exceptions to the latter rule; thus the long vowels and diphthongs of denominatives remain unchanged, **मालय** *māl-aya* from **माला** *mālā* 'a garland' becomes **माल** *māl*. For other sporadic instances, as **टीक्** *tīk* from **टीकय** *tīk-aya*, causal of **टीक्** *tīk*, **नेद्** *ned* from **नेदय** *ned-aya*, causal of **निद्** *nid*, **लोक** *lok* from **लोकय** *lok-aya*, causal and tenth conj. cl. from **लोक** *lok*, cf. my *Vollständige Grammatik* § 844.

III. If the verb contains **अर्** *ar*, **आर्** *ār*, **ईर्** *īr*, or **अल्** *al*, being modifications of **अ** *ri*, **कृ** *ri*, or **हृ** *li*, these letters either are left unchanged, or **अर्** *ar*, **आर्** *ār*, and **ईर्** *īr* are changed to **अ** *ri*, **अल्** *al* to **हृ** *li*, e. g. **वर्तय** *varṭ-aya*, causal of **वृत्** *vr̥t*, may form its aorist either from **वर्त** *varṭ* or **वृत्** *vr̥t*, **मार्जय** *mārjaya*, causal of **मृज्** *mrij* (§ 60), either from **मार्ज** *mārj* or **मृज्** *mrij*, **कीर्तय** *kīrt-aya*, tenth conj. cl. of **कृत्** *kr̥t* (§ 61), either from **कीर्त** *kīrt* or **कृत्** *kr̥t*, **कल्पय** *kalpaya*, causal of **कृप्** *kl̥ip*, either from **कल्प** *kalp* or **कृप्** *kl̥ip*.

IV. The verb modified according to the rules I. II. III. is the base of the reduplication. The reduplication follows the general rules in regard to consonants, medial **अ** *a*, **इ** *i*, **उ** *u*, if they are followed by a compound consonant, and **आ** *ā*, **ई** *ī*, **ऊ** *ū*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, and **औ** *au* (cf. II. and § 46), e. g. from **तक्षय** *takshaya* **अततक्षम्** *atataksham*, **वर्तय**

*varṭaya* अववर्तम् *avavartam* (cf. III.), भिक्षय *bhikshaya*, causal of भिक्ष *bhiksh* 'to beg', अभिभिक्षम् *abibhiksham*, मातय *mālaya* अममातम् *a-ma-māl-am*, टीकय *ṭikaya* अटिटीकम् *a-ṭi-ṭik-am*, नेदय *nedaya* अनिनेदम् *a-ni-ned-am*, लोकय *lokaya* अलुलोकम् *a-lu-lok-am*.

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of च *ṛi* and छ *ḷi*.

1. A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i*, when the verb begins with a compound consonant, by ई *ī*, when the verb begins with a single consonant, e. g. क्रमय *kramaya*, causal of क्रम् 'to go', अचिक्रमम् *a-chi-kram-am*, पाठय *pāṭhaya*, causal of पठ् *paṭh*, अपीपठम् *a-pi-pāṭh-am*, दापय *dāpaya*, causal of दा *dā*, अदीदपम् *a-dī-dap-am* (cf. II.).

Exceptions. a) The exception 1. to the rule given in § 54, applies also here, e. g. च्यावय *chyāvaya*, causal of च्यु *chyu*, makes अचुच्यवम् *a-chu-chyav-am*, or अचिच्यवम् *a-chi-chyav-am*; other examples see under 2.

b) For some sporadic exceptions cf. my *Vollständige Grammatik* §§ 844, 208, 209, *Kurze Grammatik* §§ 267-270, e. g. सभाजय *sabhājaya* 'to honour' अससभाजम् *a-sa-sabhāj-am*.

2. Medial इ *i* and उ *u*, when followed by a single consonant, are represented in the reduplicated syllable, by इ *i* and उ *u*, when the verb begins with a compound consonant, by ई *ī* and ऊ *ū*, when the verb begins with a single consonant, e. g. क्षेपय *kṣhepayā*, causal of क्षिप् *kṣhip* 'to throw', अचिक्षिपम् *a-chi-kṣhip-am*, क्रोधय *krodhaya*, causal of क्रुध् *krudh* 'to be angry', अचुकुधम् *a-chu-krudh-am*, but भेदय *bhedaya*, causal of भिद् *bhid* 'to split', अबीभिदम् *a-bī-bhid-am*, बोधय *bodhaya*, causal of बुध् *budh*, अबुबुधम् *a-bū-budh-am*.

This rule applies also to उ *u*, when it represents an अ *a*, which is followed by व् *v*, according to Exc. a. from 1., e. g. (cf. § 54, 1) from द्रावय *drāvaya* अदुद्रवम् *adudravam* (or अदिद्रवम् *adidravam*), from नावय *nāvaya* अनूनावम् *anūnavam*.

There are some exceptions to this rule, e. g. from कुमारय *kumāraya*, denominative of कुमार *kumāra* 'a youth', अचुकुमारम् *a-chu-kumār-am*; cf. my *Vollständige Grammatik* §§ 844, 208, 209.

3. च *ṛi* and छ *ḷi*, if preceded or followed by a compound con-

sonant, are represented in the reduplicated syllable by *इ* *i*, else by *ई* *i*, e. g. *स्पर्शय* *sparçaya*, causal of *स्पर्श* *spr̥ṣ* 'to touch', when forming its aorist from *स्पर्श* *spr̥ṣ* (cf. III.), makes *अपिस्पर्शम्* *a-pi-spr̥ṣ-am*, *त्रिम्पय* *trimpaya*, causal of *त्रिम्प* *trimp* 'to satisfy', *अतित्रिम्पम्* *a-ti-trimp-am*; but *वर्तय* *var̥taya*, when forming its aorist from *वृत्* *vr̥t* (III.), makes *अवीवृतम्* *a-vi-vrit-am*, *मार्जय* *mārjaya*, causal of *मृज्* *m̥rij*, *अमीमृजम्* *a-mi-m̥rij-am*, *कीर्तय* *kīrtaya*, tenth conj. class of *कृत्* *kr̥t*, *अचीकृतम्* *a-chi-kr̥t-am*, *कल्पय* *kalpaya* *अचीकृपम्* *a-chi-k̥lip-am*.

V. Verbs beginning with a vowel or diphthong are reduplicated according to § 54, 2 and augmented agreeably to § 74, I, e. g. (cf. § 54, 2) from *आशय* *āçaya*, reduplicated base *अशिम्* *a-çiç*, with augment and termination *आशिश्म* *ā-çiç-am*, *अभय* *abhraya* *आबिभम्* *ā-bibhr-am*, *अर्चय* *archaya* *आर्चिचम्* *ār-chich-am*, *इन्धय* *indhaya* *ऐन्दिधम्* *ain-dīdh-am*.

### § 137. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES

#### IN THE THREE SIMPLE FORMS OF THE AORIST.

*अचम्* &c., 2<sup>d</sup> form, from *चस्* 'to eat' with syncope for *अचसम्*.

*अखम्* &c., 2<sup>d</sup> form, from *ख्या* 'to speak', by rejecting the final of the verb.

*अग्लुचम्* &c., 2<sup>d</sup> form, from *ग्लुच्* 'to move'.

*अचकयम्*, or regularly *अचीकयम्* &c., 3<sup>d</sup> form, from *क्व* *X<sup>th</sup>* conj. cl. 'to tell'.

*अचचहम्*, or regularly *अचीचहम्* &c., 3<sup>d</sup> form, from *चह* *X<sup>th</sup>* conj. cl. 'to rob'.

*अचचेष्टम्*, or regularly *अचिचेष्टम्* &c., 3<sup>d</sup> form, from *चेष्ट* 'to make effort'.

*अचुदम्*, 2<sup>d</sup> form (?), cf. *अनुदम्*.

*अवगक्षम्*, or regularly *अवीनक्षम्*, 3<sup>d</sup> form, from *गक्ष* *X<sup>th</sup>* conj. cl. 'to number'.

*अजिघ्रिषम्*, 3<sup>d</sup> form, from *घ्रापय*, causal of *घ्रा* 'to smell'.

*अलीहिषम्*, Vedic 3<sup>d</sup> form, from *हापय*, causal of *हा* 'to leave'.

*अनुहावम्* or *अनूहवम्*, 3<sup>d</sup> form, from *ह्रावय*, causal of *ह्रे* 'to call' (formed as if the causal was \**हावय*).

*अकृकृरव*, Vedic 3<sup>d</sup> form, from *ह्रावय*, causal of *कृ* 'to be crooked'.

अतिसारम्, 3<sup>d</sup> form, from स्तरय, causal of स्तृ 'to hasten'.

अतसारम्, 3<sup>d</sup> form, from स्तारय, causal of स्तृ 'to spread' (अतिसारम्, which would be the regular form, is derived from स्तृ, which is identical with स्तृ).

अतिष्ठिपम्, 3<sup>d</sup> form, from स्थापय, causal of स्था 'to stand'.

अददरम्, 3<sup>d</sup> form, from दारय, causal of दृ 'to tear'.

अदितुलम्, 3<sup>d</sup> form, from द्योतय, causal of द्युत 'to shine'.

अध्वसम्, 2<sup>d</sup> form, from ध्वस् 'to fall'.

अन्निशम्, 3<sup>d</sup> form, from नश् 'to perish' (with syncope for \*अन्ननशम्, § 114, II, 2).

अपतम्, 3<sup>d</sup> form, from पत 'to fall' (with syncope for अपपतम्).

अपप्रथम्, 3<sup>d</sup> form, from प्रथ 'to spread'.

अपस्पर्शम्, 3<sup>d</sup> form, from स्पृ 'to touch'.

अपीयम्, 3<sup>d</sup> form, from पापय, causal of पा 'to drink' (§ 60); with syncope for अपीययम् (which appears actually in the Veda).

अबुदम्, 2<sup>d</sup> form, from बुद् (? or बुद्, बुध्).

अबुधम्, see अबुदम्.

अभूवम्, 1<sup>st</sup> form, from भू 'to become', which is changed to भूव in the first person singular and in the third person plural Parasm.; the other inflexions are regular, 2<sup>d</sup> sing. अभूस् &c.

अध्वशम्, 2<sup>d</sup> form, from ध्वस् 'to fall'.

अध्वसम्, 2<sup>d</sup> form, from ध्वस् 'to fall'.

अवोचम्, 3<sup>d</sup> form (for \*अववचम् = अवउचम् = अवोचम्), from वच् 'to speak'.

अशिवम्, 2<sup>d</sup> form, from शास् 'to instruct' (cf. § 108 and the accentuation when without augment, शिवम्).

अभूश्चम्, or regularly अशिश्वयम्, 3<sup>d</sup> form, from आचय, causal of श्वि 'to grow', 'to go'.

अश्रमम्, 2<sup>d</sup> form, from अश् 'to be careless'.

अश्वम्, 2<sup>d</sup> form, from श्वि 'to grow'.

अससारम्, 3<sup>d</sup> form, from सारय, causal of स्मृ 'to recollect'.

असिष्वपम्, Vedic } 3<sup>d</sup> form, from स्वापय, causal of स्वप् 'to sleep'.  
असुषुपम्, common }

अस्तदम्, 2<sup>d</sup> form, from स्तन् 'to ascend'.

अस्तवम्, 2<sup>d</sup> form, from स्तम् 'to stop'.

अवाहम्, 2<sup>d</sup> form, from अवाह् 'to ooze', only in the Parasmaipada.

अवभम्, 2<sup>d</sup> form, from अवभ् 'to trust'.

अस्रम्, 2<sup>d</sup> form, from अस्र् }  
अस्रसम्, 2<sup>d</sup> form, from अस्रस् } 'to fall'.

असहम्, 2<sup>d</sup> form, from असह् 'to trust'.

अहम्, 2<sup>d</sup> form, from अह् 'to call'.

आन्धम्, 3<sup>d</sup> form, from आन्धव, 10<sup>th</sup> conj. cl. of आन्ध् 'to be blind'.

आस्रम्, 2<sup>d</sup> (? or third) form, from आस्र् 'to throw'.

आनम्, 3<sup>d</sup> form, from आनय, 10<sup>th</sup> conj. cl. of आन 'to diminish'.

आर्षुणम्, 3<sup>d</sup> form, from आर्षावय, causal of आर्षु 'to cover'.

#### THE FOUR COMPOUND AORISTS.

§ 138. The imperfect and the two aorists of अस् as, by which the four last aorists are formed (§ 126), reject their initial आ d (cf. § 129 sqq.).

#### FOURTH AND FIFTH FORMS OF THE AORIST.

§ 139. In both forms the augmented verb is compounded with the inflexions of the imperfect of अस् as (§ 108) which reject their initial आ d, viz. सम् sam, सीस् sis &c.; the third person plural substitutes सुस् sus for सन् san. In the fourth aorist these forms are attached immediately to the base, in the fifth form इ i is inserted before them. When इ i is inserted the initial स् s of the terminations becomes इ श्, after which त् t and थ् th are changed to ट् ṭ and ठ् ṭh (§ 17). In the second and third persons singular of the Parasmaipada the initial स् s is rejected after the inserted इ i and the latter combines with the ई i of the termination to ई i, \*इसीस् isis = ईस् is, \*इसीत् isit = ईत् it. The terminations therefore are:—

In the fourth form.

In the fifth form.

#### Parasmaipada.

सम् sam	स्व sva	स्मा sma	इषम् isham	इष्व ishva	इष्म ishmas
सीस् sis	स्तम् stam	स्ता sta	ईस् is	इष्टम् iṣṭam	इष्ट iṣṭa
सीत् sit	स्ताम् stām	सुस् sus	ईत् it	इष्टाम् iṣṭām	इषुस् iṣhus

## Ātmanepada.

In the fourth form.

सि <i>si</i>	स्वहि <i>svahi</i>	समहि <i>smahi</i>
सास <i>sthās</i>	साधाम् <i>sāthām</i>	ध्वम् <i>dhvam</i> (ङ्ङम् <i>ḍhvam</i> , see Obs. 3)
स <i>sta</i>	साताम् <i>sātām</i>	सत <i>sata</i>

In the fifth form.

रिषि <i>ishi</i>	रिष्वहि <i>ishvahi</i>	रिषमहि <i>ishmahi</i>
रिशास <i>ishthās</i>	रिषाधाम् <i>ishāthām</i>	रिध्वम् <i>idhvam</i> (रिङ्ङम् <i>iḍhvam</i> , see Obs. 3)
रिष्ट <i>ishṭa</i>	रिषाताम् <i>ishātām</i>	रिषत <i>ishata</i>

Obs. 1. ग्रह *grah* 'to take' inserts before all terminations, and the verbs ending in ऋ *ṛi* may insert in the Ātmanepada ई *ī* instead of इ *i*, e. g. 1<sup>st</sup> sing. Par. अग्रहीषम् *agrah-īsham*, Ātm. अग्रहीषि *agrah-ī-shi*, and from स्तृ *strī* 'to spread' 1<sup>st</sup> sing. Ātm. अस्तारिषि *astar-ishi* or अस्तारीषि *astar-īshi*.

Obs. 2. In the fourth form the terminations beginning with स् *s*, स्त *st*, or स्त् *sth* undergo the changes prescribed in § 17, e. g. अकार् *akār* + स्तम् *stam* becomes अकार्ष्टम् *akār-shṭam*.

Obs. 3. The termination of the second pers. plur. Ātman. of the fourth aorist ध्वम् *dhvam*, if preceded by इ *i* or any vowel or diphthong, except अ *a* or आ *ā*, is changed to ङ्ङम् *ḍhvam*, e. g. अकृ *akṛi* + ध्वम् *dhvam* makes अकृङ्ङम् *akṛi-ḍhvam*. In the fifth aorist the termination इध्वम् *idhvam* or, according to Obs. 2, ईध्वम् *idhvam*, if preceded by य *y*, व *v*, र *r*, ल *l*, or ह *h*, optionally becomes इङ्ङम् *iḍhvam*, or ईङ्ङम् *iḍhvam*, e. g. अलविध्वम् *alavidhvam*, or अलविङ्ङम् *alaviḍhvam*, from कृ *kr* 'to cut'.

§ 140. Verbs ending in इ *i*, ई *ī*, उ *u*, and ऋ *ṛi* generally take the fourth aorist; also some with final consonants, enumerated in my *Kurze Grammatik* § 283. Those ending in आ *ā*, ए *e*, ऐ *ai*, and ओ *o* take it in the Ātmanepada, optionally (viz. the fourth or the fifth form) also those which end in ऋ *ṛi*.

All the other verbs, especially those ending in ऊ *ū*, ऋ *ṛi*, or consonants, generally use the fifth form.



But there are many exceptions on either side; thus the verbs with final **रि** which is preceded by a compound consonant, admit in the *Ātmanepada* of the fifth form as well as of the fourth.

§ 141. In the *Parasmaipada* of the fourth form a medial **अ** of the base is lengthened, **इ** *i* and **ई** *ī* are changed to **ऐ** *ai*, **उ** *u* to **औ** *au*, **रि** to **आर्** *ār*, e.g. **पच** *pach* 'to cook' **अपाचम्** *a-pāk-sham* (cf. § 145 and § 17), **क्षिप** *kship* **अक्षिपम्** *a-kshaip-sam*, **नी** *nī* **अनेषम्** *a-nai-sham* (§ 17), **तुह** *tud* **अतौत्सम्** *a-taut-sam*, **क्ष** *kṣi* **अक्षारम्** *a-kār-sham* (§ 17).

In the *Ātmanepada* of the fourth form final **इ** *i* and **ई** *ī* are changed to **ए** *e*, **उ** *u* to **ओ** *o*, **रि** to **ईर्** *īr* and, when preceded by labials or **व** *v*, to **ऊर्** *ūr*, final **ए** *e*, **ऐ** *ai*, and **ओ** *o* to **आ** *ā*, e.g. **नी** *nī* **अनेषि** *a-ne-shi* (§ 17), **स्तु** *stṛi* **अस्तीरिषि** *a-stīr-shi*, **त्रै** *trai* 'to protect' **अत्रासि** *a-trā-si*.

In the *Parasmaipada* of the fifth form final **उ** *u* and **ऊ** *ū* of the base become **आव्** *āv*, final **रि** becomes **आर्** *ār*, e.g. **कु** *khu* 'to sneeze' (an exception from § 140), **अक्ष्णाविषम्** *a-kshṇāv-isham*, **कृ** *lū* 'to cut' **अलाविषम्** *a-lāv-isham*, **कृ** *kṛi* 'to throw' **अकारिषम्** *a-kār-isham*. An **अ** *a* followed by a single radical consonant must be lengthened in some instances; sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e.g. **ज्वल्** *jval* 'to blaze' **अज्वालिषम्** *a-jvāl-isham*, **कण्** *kaṇ* 'to sound' **अकाण्षिषम्** *a-kāṇ-isham* or **अकण्षिषम्** *a-kaṇ-isham*, and **स्यम्** *syam* 'to sound' **अस्यमिषम्** *a-syam-isham*.

In the *Parasmaipada* and *Ātmanepada* of the fifth form **इ** *i*, **उ** *u*, and **रि**, followed by a single radical consonant, are changed, **इ** *i* to **ए** *e*, **उ** *u* to **ओ** *o*, and **रि** to **आर्** *ar*, e.g. **बुध्** *budh* 'to understand' **अबोधिषम्** *a-bodh-isham*, **अबोधिषि** *a-bodh-ishi*. A final **अ** *a* is rejected, e.g. **लोलूय** *lolūya*, second frequentative of **लू** *lū*, **अलोलूयिषि** *a-lolūy-ishi*.

The rules, laid down in § 56, 2, 3, apply also here, e.g. from **बेभिद्य** *bebhidya* **अबेभिदिषि** *a-bebhid-ishi*.

*Exc.* There are many exceptions from the rules given in this paragraph. Particularly in a class of verbs, enumerated in my *Kurze Gramm.* (§ 117, Exc. 1, b, cf. § 279), which belong to the sixth conjug. class and contain a medial **उ** *u*, the vowel is left unchanged, e.g. **कुच्** *kuch* 'to contract' forms **अकुचिषम्** *a-kuch-isham*. Others will be given in the list § 148. The inserted **इ** *i* of the desideratives and the radical vowel of the verbs

ending originally in *ya* which must or may be rejected (§ 56, 2, 3), are left unchanged, e.g. *बुबोधिष* *bubodhisha* *अबुबोधिषिषम्* *a-bubodhishisham*, *बेभिद्य* *bebhidya*, second frequentative of *भिद्* *bhid*, *अबेभिदिषि* *a-bebhid-ishi*.

§ 142. PARADIGM OF THE FOURTH FORM: *नी* *nī* 'to lead'.

Parasmaipada.

Ātmanepada.

ए	अनेष्व	अनेष्म	अनेषि	अनेष्वहि	अनेष्महि
स	अनेष्टम्	अनेष्ट	अनेष्टास्	अनेषाधाम	अनेष्टुम्
त	अनेष्टाम्	अनेष्टुस्	अनेष्ट	अनेषाताम्	अनेषत

§ 143. PARADIGMS OF THE FIFTH FORM: *बु* *lū* 'to cut', *बुध्* *budh* 'to understand'.

वचम्	असाविष्व	असाविष्म	असविषि	असविष्वहि	असविष्महि
तिस्र	असाविष्टम्	असाविष्ट	असविष्टास्	असविषाधाम	असविष्मन्
					or असविष्टुम्
तित्	असाविष्टाम्	असाविष्टुस्	असविष्ट	असविषाताम्	असविषत
विचम्	अबोधिष्व	अबोधिष्म	अबोधिषि	अबोधिष्वहि	अबोधिष्महि
द्वीत्	अबोधिष्टम्	अबोधिष्ट	अबोधिष्टास्	अबोधिषाधाम	अबोधिष्मन्
द्वीत्	अबोधिष्टाम्	अबोधिष्टुस्	अबोधिष्ट	अबोधिषाताम्	अबोधिषत

§ 144. The terminations of the fourth form beginning with *स्त* *st* or *स्थ* *sth*, when preceded by a short vowel or a consonant, except a nasal, reject their *स्* *s*, e.g. *अक्रि* + *स्थास्* *akri* + *sthās*, 2<sup>d</sup> sing. Ātm. becomes *अक्रिथास्* *akrithās*, *अक्षिप्* + *क्षाम्* *akshaip* + *stam*, 3<sup>d</sup> dual Parasm. of *क्षिप्* *kship*, *अक्षिप्तम्* *akshaiptam*.

§ 145. The few verbs ending in consonants, which use the fourth form (enumerated in my *Kurze Grammatik* § 283) in attaching the terminations, follow the rules laid down in §§ 96-99 and 102, e.g. according to § 96, 1 and 3 *साध्* *sād* makes in the first person singular Parasm. *साधसम्* *asāt-sam*, according to §§ 144 and 96, 3 in the third pers. dual *साधाधाम* *asād-dhām*; according to § 96, 4 *बुध्* *budh* in the first person singular Ātm. *अभुत्सि* *abhut-si*, in the second pers. plural *अभुज्मन्* *abhud-m*; according to § 97, 1 *पच्* *pach* in the first pers. singular Parasm. *अपाचम्* *apāk-sham*, *दह्* *dah* *अधाचम्* *adhāk-sham*; according to § 97, 2

मन् *man* in the first pers. singular Átm. अमन्सि *amāñ-si*; according to § 98, 1 मन् *tyaj* in the second pers. dual Parasm. (cf. § 144) अमन्सि *atyák-tam*; according to § 98, 2 मन् *prachh* अमन्सि *aprách-tam*; according to § 98, 3 माह् *máh* 'to measure' in the second pers. dual अमन्सि *amâdham* (§ 144), but, according to the exception, दाह् *dah* अमन्सि *adâdham*; according to § 99, 1 पच् *pach* in the second pers. plural Átm. अपग्ध्वम् *apag-dhvam*, according to § 99, 2 प्रच् *prachh* अपग्ध्वम् *aprad-dhvam*, according to § 99, 3 माह् *máh* अमन्सि *amâdham*, दाह् *dah* अग्ध्वम् *adhag-dhvam*; according to § 102 नह् *nah* in the first person singular Parasm. अनात्सम् *andī-sam*, in the second pers. dual अनात्सम् *anâdham*, in the second pers. sing. Átm. अनात्सम् *anâd-dhēs*; नह् *nah* in the second pers. dual Par. अवोदहम् *avodham*, in the singular Átm. अवोदहम् *avodhās*, but in the first pers. sing. Par. अवात्सम् *avâk-sham*, Átm. अवसि *avak-shi*.—A final स *s* before स *s* and त *t* is changed to त *t*, before ध् *dh* to द् *d*, e.g. वस् *vas* 'to dwell', 1<sup>st</sup> sing. Par. अवात्सम् *avâtsam*, 2<sup>d</sup> dual अवात्सम् *avâtīam* (cf. § 144), 2<sup>d</sup> plur. Átm. अवध्वम् *avaddhvam*.

#### SIXTH FORM OF THE AORIST.

§ 146. In the sixth form the augmented base is compounded with the third aorist of अस् *as*, which, according to § 136, V and § 17, would be अस्मिन् *āsisham*. The initial अ *d* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada as well as in the other persons it is inflected after the analogy of the imperfect of अस् *as* (cf. my *Kurze Grammatik* §§ 287 and 270, Obs.).

This form is restricted to the Parasmaipada and to verbs ending in आ *ā*, ए *e*, ऐ *ai*, औ *o*, and some others.

Final diphthongs of the base are changed to आ *d*, and a final न् *m* becomes Anusvāra ँ, e.g. दै *dai* अदासिधम् *add-sisham*, यम् *yam* अयसिधम् *ayaś-sisham*.

The terminations are:—

सिधम् <i>sisham</i>	सिध्या <i>sishya</i>	सिध्या <i>sishya</i>
सीस् <i>sīs</i>	सिध्याम् <i>sishyām</i>	सिध्या <i>sishya</i>
सीत् <i>sīt</i>	सिध्याम् <i>sishyām</i>	सिध्या <i>sishya</i>

PARADIGM: जा *ja* 'to go'.

जयासिषम्	जयासिष्य	जयासिष्य
जयासीस्	जयासिष्टम्	जयासिष्ट
जयासीत्	जयासिष्टान्	जयासिष्टुस्

## SEVENTH FORM OF THE AORIST.

§ 147. The augmented verb is compounded with the second aorist of the verb जस् *as*, e. g. जासम् *asam*, जासिस् *asas* &c. (cf. § 142), the initial ज *d* of which is rejected in accordance with § 138. The conjugation of (जा)सम् (*d*)*asam* has some irregularities; for which cf. my *Course Grammar* § 289.

This form is only used by some verbs ending in ज् *g*, ङ् *ṅ*, and ण् *ṇ*, which are changed before the initial स *s* to ज् *k*; after which the स *s* in its turn becomes ङ् *ṅ* (§ 17), e. g. दिङ् *diṅ* अदिषम् *adīk-ṣam*.

If a verb ending in ङ् *ṅ* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to the corresponding aspirate (cf. § 97, 1), e. g. गुङ् *guṅ* अघुषम् *aghuk-ṣam*.

The terminations are:—

Parasmaipada.

Ātmanepada.

स्राव <i>sāva</i>	साम् <i>sāma</i>	सि <i>si</i>	सावहि <i>sāvahi</i>	सामहि <i>sāmahi</i>
सतम् <i>sātam</i>	सत् <i>sata</i>	सथास् <i>sathās</i>	साथाम् <i>sāthām</i>	सध्वम् <i>sadhvam</i>
सताम् <i>sātām</i>	सन् <i>san</i>	सत् <i>sata</i>	साताम् <i>sātām</i>	सन्ता <i>santa</i>

PARADIGM: दिङ् *diṅ* 'to show'.

दिषम्	अदिषाम्	अदिषाम्	अदिषि	अदिषावहि	अदिषामहि
दिष्य	अदिषतम्	अदिषत	अदिषथास्	अदिषाथाम्	अदिषध्वम्
दिष्य	अदिषताम्	अदिषन्	अदिषत्	अदिषाताम्	अदिषन्ता

## § 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES

IN THE FOUR COMPOUND FORMS OF THE AORIST.

अनुविधि, 1<sup>st</sup> si. Ātm. &c., 5<sup>th</sup> form, from वृ 'to cry' (against § 141).अनुवि, 1<sup>st</sup> sing. Ātm., 4<sup>th</sup> form, from वृ 'to cry' (against § 141).

अक्रावम्, 1<sup>st</sup> sing. Par. &c., अक्राष्टम्, 2<sup>d</sup> dual &c. (also regularly अक्रावन्, अक्राष्टन्), 4<sup>th</sup> form, from कृ 'to plough' which optionally changes अह् to ए.

जगसि, 1<sup>st</sup> sing. Átm., जगचास्, 2<sup>d</sup> sing. &c., 4<sup>th</sup> form, from जग् 'to go' (also regularly जगसि, जगंस्वास् &c.).

(अधि) जनीषि, 1<sup>st</sup> sing. Átm. &c., 4<sup>th</sup> form, from जा 'to go', but only when the verb is combined with the preposition अधि and signifies 'to read'.

अनुविषम्, 1<sup>st</sup> sing. Par., 5<sup>th</sup> form, from नू } 'to void excrement'.  
अनुषम्, 1<sup>st</sup> sing. Par., 4<sup>th</sup> form, from नु }

अनुह्रहि, cf. the following.

अनुह्रिषम् &c., 5<sup>th</sup> form, from गृह् 'to cover'. This verb also takes the seventh form अघुषम् &c., and in the second and third pers. sing., the first pers. dual, and the second pers. plural also the first form, अनुडास्, अगूढ, अनुह्रहि, अघुह्रम्, or अघुषचास्, अघुषत &c.

अग्रहीषम् &c., 5<sup>th</sup> form, from ग्रह् 'to take' (cf. § 139, Obs. 1).

अचासिषम् &c., 6<sup>th</sup> form, from चाच् 'to worship'.

अजागरिषम्, 5<sup>th</sup> form, from जागृ 'to wake'.

अदरिद्रिषम्, 5<sup>th</sup> form, from दरिद्रा 'to be poor'.

अदासि, 4<sup>th</sup> form Átm., from दी 'to decay'.

अदधि, 1<sup>st</sup> sing. Átm. &c., 4<sup>th</sup> form, from दा 'to give', दे 'to protect', and दो 'to cut', which change their final to ह् in the Átmanepada.

अदिह्रहि, 1<sup>st</sup> dual Átm., from दिह् 'to smear'. This verb takes generally the 7<sup>th</sup> form, अधिषम् &c., but, like गृह् (cf. अनुविषम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the Átmanepada also the first form, अदिग्धास्, अदिग्ध, अदिह्रहि, अधिग्धम् or अधिषचास् &c.

अदीधिषि, 1<sup>st</sup> sing. Átm., 5<sup>th</sup> form, from दीधी 'to shine'.

अदुह्रहि, 1<sup>st</sup> dual Átm., from दुह् 'to milk'. This verb, like दिह्, takes generally the 7<sup>th</sup> form, अघुषम् &c., and in 2<sup>d</sup> and 3<sup>d</sup> sing., 1<sup>st</sup> dual, and 2<sup>d</sup> plur. Átm. also the first form, अदुग्धास् or अघुषचास् &c.

अद्राषम्, 1<sup>st</sup> sing. Par., 4<sup>th</sup> form, from दृम् 'to see', which makes रा instead of आर्.

अधिषि, 1<sup>st</sup> sing. Átm., 4<sup>th</sup> form, from धा 'to hold' and धे 'to drink', which change their finals to ह् in the Átmanepada.

अधुविषम् &c. and regularly अधाविषम्, 5<sup>th</sup> form, from धृ 'to shake'.

अधुषम् and regularly अधोषम्, 4<sup>th</sup> form, from धु 'to be firm'.

अनाङ्गम् &c., अनाष्टम् &c., 4<sup>th</sup> form, from अङ् 'to perish', which inserts a nasal before its last radical.

अनुविषम् and regularly अनाविषम्, 5<sup>th</sup> form, from नू and नु 'to praise'.

अपादि, 3<sup>d</sup> sing. Átm. (properly 3<sup>d</sup> sing. of the passive voice, § 166), from पद् 'to go'; the 1<sup>st</sup> and 2<sup>d</sup> sing., 1<sup>st</sup> dual &c. are regular, अपत्ति, 4<sup>th</sup> form &c.

अप्यासिषम्, 6<sup>th</sup> form Parasm., अप्यासि, 4<sup>th</sup> form Átm., from प्याय 'to increase'.

अबोधि, like अपादि, 3<sup>d</sup> sing. Átm. (properly of the passive voice), from बुध् I, 4 'to awake'; 1<sup>st</sup> and 2<sup>d</sup> sing., 1<sup>st</sup> dual &c. are regular, अभुत्ति &c.

अभार्चम् &c., अभार्ष्टम् &c., or regularly अभ्याषम्, अभ्याष्टम्; अभर्षि, or regularly अभर्षि &c., 4<sup>th</sup> form, from भज् 'to fry', which may optionally change र and रा to ञ् and ञार.

अमाङ्गम् &c., अमाङ्गम् &c., 4<sup>th</sup> form, from मज् 'to dive' which rejects the second ज् and inserts a nasal after the radical vowel.

अमार्चिषम्, 5<sup>th</sup> form, from मुञ् 'to cleanse'.

अमासिषम्, 6<sup>th</sup> form Parasm., and अमासि, 4<sup>th</sup> form Átm., from मि 'to throw', or मी 'to hurt'.

अस्पर्शम् &c., अस्पर्ष्टम्, or regularly अमार्चम्, अभार्ष्टम्, 4<sup>th</sup> form, from स्पृ 'to touch', which may change ञार to रा.

अस्त्रासिषम्, 6<sup>th</sup> form Par., and अस्त्रासि, 4<sup>th</sup> form Átm., or regularly अस्त्रिषम्, अस्त्रेवि, 4<sup>th</sup> form, from स्त्री 'to adhere'.

अलिङ्गहि, from लिङ् 'to lick'. This verb, like दुह्, takes the 7<sup>th</sup> form, अलिङ्गम् &c., and in 2<sup>d</sup> and 3<sup>d</sup> sing., 1<sup>st</sup> dual, and 2<sup>d</sup> plur. Átm. also the first form, e. g. अलीढास् or अलिङ्गयास् &c.

अवरीषि or अवरिषि &c., 5<sup>th</sup> form Átm., from वृ 'to cover'.

अविजिषम्, 5<sup>th</sup> form, from विज् 'to tremble'.

अवेविषि, 5<sup>th</sup> form Átm., from वेवी 'to go'.

अव्ययिषम्, 5<sup>th</sup> form, from व्वि 'to grow'.

अखिषि, 4<sup>th</sup> form Átm., from स्था 'to stand', which changes its final to ह in the Átmanepada.

अस्पर्शम् &c., or regularly अमार्चम् &c., 4<sup>th</sup> form, from स्पृ 'to touch', which may change ञार to रा.

अस्वासिषम्, 6<sup>th</sup> form Par., from स्वास् 'to swell'.

अस्वाचम्, 4<sup>th</sup> form, from सुक् 'to abandon', which changes वाक् to वा.

अहसि, अहयास् &c., 4<sup>th</sup> form Átm., from हन् 'to kill', which rejects its final.

अर्क्षुगुविषम्, or regularly अर्क्षुवाविषम्, 5<sup>th</sup> form Parasmaipada, अर्क्षुगुविषि, or regularly अर्क्षुगविषि, 5<sup>th</sup> form Átm., from अर्क्षु 'to cover'.

#### THE FOUR LAST VERBAL FORMS.

§ 149. The seventh verbal form is the first or periphrastic future.

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in *तु त्रि* and implying agency (Nomen agentis). The nominative of the singular ends in ता *tá*, the nominative of the dual in तारौ *tārau*, and the nominative of the plural in तारस् *tāras* (cf. § 232).

In the first and second persons singular, dual, and plural ता *tá* is compounded with the corresponding persons of the present of the verb अस् *as* 'to be' (cf. § 108, p. 70). The terminations therefore are:—

##### Parasmaipada.

##### Átmanepada.

तास्मि <i>tāsmi</i>	तास्वस् <i>tāsvas</i>	तास्मस् <i>tāsmas</i>	ताहे <i>tāhe</i>	तास्वहे <i>tāsvahe</i>	तास्महे <i>tāsmhe</i>
तासि <i>tāsi</i>	तास्वस् <i>tāsthas</i>	तास्व <i>tāstha</i>	तासे <i>tāse</i>	तास्वसे <i>tāsthasse</i>	तास्मसे <i>tāsthasse</i>
ता <i>tá</i>	तारौ <i>tārau</i>	तारस् <i>tāras</i>	ता <i>tá</i>	तारौ <i>tārau</i>	तारस् <i>tāras</i>

§ 150. The eighth verbal form is the second future, formed by compounding the verb with the present of the verb अस् *as* 'to be' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial अ *a* (cf. § 108, p. 70). The terminations of this future therefore are:—

##### Parasmaipada.

##### Átmanepada.

स्यामि <i>syāmi</i>	स्यावस् <i>syāvas</i>	स्यामस् <i>syāmas</i>	स्ये <i>syé</i>	स्यावहे <i>syāvahe</i>	स्यामहे <i>syāmhé</i>
स्यसि <i>syāsi</i>	स्यावस् <i>syāsthas</i>	स्याव <i>syāstha</i>	स्यसे <i>syāsse</i>	स्यावसे <i>syāsthasse</i>	स्यामसे <i>syāsthasse</i>
स्यति <i>syāti</i>	स्यातस् <i>syātas</i>	स्यन्ति <i>syānti</i>	स्यते <i>syāte</i>	स्याते <i>syāte</i>	स्यन्ते <i>syānte</i>

§ 151. The ninth verbal form is the conditional, properly the imperfect of the future, and formed from the second future quite like the imperfect

is the fourth conjugational class from its present. It takes the augment (§ 74, I) and substitutes the terminations of the imperfect (§ 74, II) for those of the present, e. g. second future of पक् *pach* in 1<sup>st</sup> sing. Par. पक्नामि *pak-shyāmi*, in 2<sup>d</sup> पक्षि *pak-shyāsi* &c., conditional 1<sup>st</sup> sing. Par. अपक्ष्यम् *á-pak-shyam*, 2<sup>d</sup> अपक्ष्यस् *á-pak-shyas* &c. (cf. the paradigms in § 159).

§ 152. The tenth and last verbal form is the precative, which affixes to the base the following terminations:—

Parasmaipada.

यासम् <i>yāsam</i>	यास्य <i>yāsva</i>	यास्य <i>yāsma</i>
यास्य <i>yās</i>	यास्य <i>yāstam</i>	यास्य <i>yāsta</i>
यात् <i>yāt</i>	यास्याम् <i>yāstām</i>	यास्युस् <i>yāsaus</i>

Ātmanepada.

सीद्य <i>syd</i>	सीदहि <i>stváhi</i>	सीदहि <i>stváhi</i>
सीद्यास् <i>syāthās</i>	सीद्यास्याम् <i>syāsthām</i>	सीध्यम् <i>sīdhvam</i>

(सीद्धम् *sīdhvam*, cf. § 153)

सीष्ट <i>sishṭá</i>	सीद्यास्याम् <i>syāsthām</i>	सीरन् <i>sirán</i>
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§ 153. The initial स् *s* of the terminations of the second future and of the Ātmanepada of the precative undergoes the changes prescribed in § 17.

The termination of the second person plural Ātmanepada of the precative, सीध्यम् *sīdhvam*, follows the analogy of the corresponding termination of the fourth and fifth aorist (§ 139, Obs. 3). After any vowel or diphthong, except आ *a* and इ *i*, it must, and after यि *yi*, रि *ri*, लि *li*, वि *vi*, हि *hi* it may be changed to सीद्धम् *sīdhvam*, e. g. 4<sup>th</sup> aorist अनेद्धम् *anēdhvam*, precative नेवीद्धम् *neshīdhvam*, 5<sup>th</sup> aorist अलविध्यम् *alavidhvam*, or अलविद्धम् *alavidhvam*, precative लविषीध्यम् *lavishīdhvam*, or लविषीद्धम् *lavishīdhvam*.

§ 154. Primitive verbs ending in आ *a*, इ *i*, ई *ī*, उ *u*, ऋ *ṛi*, ए *e*, ऐ *ai*, औ *o* attach the terminations of the first and second future and of the Ātmanepada of the precative immediately to the base. Primitive verbs ending in अ *a*, ऋ *ṛi*, or a consonant, and all derivative verbs



(§§ 39-62) insert इ i; those with final ऋ ri may interpose इ i or ई i, except in the precative, where the इ i is absolute, e. g. from दा dā 'to give' 1<sup>st</sup> sing. of the first future Par. दातासि dā-tāsmi, from जि ji 'to conquer' जेतासि je-tāsmi (§ 156), from म्लै mlai स्नातासि mltā-tāsmi (§ 155), but from भू bhū 'to become' भवितासि bhav-itāsmi (§ 156), from वृ vr 'to grow old' वरितासि jar-itāsmi, or वरीतासि jar-itāsmi (§ 156), from पत pat 'to fall' पतितासि pat-itāsmi; likewise in the second future दास्यामि dā-syāmi, जेष्यामि je-shyāmi, स्नास्यामि mltā-syāmi, भविष्यामि bha-v-ishyāmi, वरिष्यामि jar-ishyāmi, or वरीष्यामि jar-ishyāmi, पतिष्यामि pa-t-ishyāmi.

Exc. 1. Verbs ending in ऋ ri insert इ i before the terminations of the second future, e. g. कृ kri करिष्यामि kar-i-shyāmi.

Exc. 2. After a final ऋ ri which is preceded by a compound consonant, इ i may optionally be prefixed to the terminations of the Átmanepada of the precative, e. g. ध्रु dhvri 'to bend' ध्रुषीय dhvri-shyā, or ध्रुषीय dhvri-shyā. Verbs ending in ऋ ri may optionally omit the इ i and change ऋ ri to ईr ir, or ऊr ūr, if it is preceded by labials or व v, e. g. स्तृ strī either स्तरीषीय star-i-shyā or स्तीषीय stīr-shyā.

For other exceptions see my Kurze Grammatik § 293 and my Vollständige Grammatik §§ 155, 156.

§ 155. Final ए e, ऐ ai, and ओ o are changed to आ ā, e. g. धे dhe 'to drink' 1<sup>st</sup> sing. of the first future Par. धातासि dhā-tāsmi, म्लै mlai स्नातासि mltā-tāsmi, शो ṣo 'to sharpen' शातासि ṣā-tāsmi.

The derivative verbs ending in अ a reject their final before इ i, and the rules given in § 56, 3 apply also to these forms, e. g. बोधय bodhaya, causal of बुध् budh, in the first future बोधयितासि bodhay-itāsmi, बेभिष bebhidyā, frequentative of भिद् bhid, 1<sup>st</sup> sing. of the first future Átm. बेभिदिताहे bebhid-i-tāhe, but from the denominative नमस्य namasya either नमस्यितासि namasy-i-tāsmi, or नमसितासि namas-i-tāsmi.

§ 156. In the first and second future and the Átmanepada of the

precative final *इ i* and *ई i* are changed to *ए e*, or, if *इ i* is inserted, to *अय ay*, final *उ u* to *ओ o*, or, if *इ i* is inserted, to *अव av*, final *ऊ ū* to *अव av*, final *अ ri* and *अ ri* to *अर ar*, e. g. *जि ji* *जेतासि* *je-tāsmi*, *जेष्मि* *je-shyāmi*, *जेषीय* *je-shīyā*, but from *जि ji* 'to grow', which takes *इ i*, *अयितासि* *ay-i-tāsmi*; *स्तु stu* 'to praise' *सोतासि* *sto-tāsmi* &c., but *क्षु kshu* *अवितासि* *kshav-i-tāsmi*; *भू bhū* *भवितासि* *bhav-i-tāsmi*; *कृ kṛi* *कर्तासि* *kar-tāsmi*, *करिष्यामि* *kar-i-shyāmi* (cf. § 155, Exc. 1 and § 156, Exc. 2), *कृ kṛi* *करितासि* *kar-i-tāsmi*, or *करीतासि* *kar-i-tāsmi*.

Penultimate *इ i*, *उ u*, and *अ ri*, followed by a single consonant, become *ए e*, *ओ o*, and *अर ar*. *अ ri* is changed to *ईर īr*, e. g. *क्षिद्* *kshvid* 'to sound inarticulately' *क्षेदितासि* *kshved-i-tāsmi*, *क्षेदिष्यामि* *kshved-i-shyāmi*, *क्षेदिषीय* *kshved-i-shīyā*, *बुद्* *budh* *बोधितासि* *bodh-i-tāsmi*, *पृच्* *pṛich* 'to touch' *पर्चितासि* *parch-i-tāsmi*.

Exc. 1. In the verbs mentioned in the exception to § 141 the vowels remain unchanged, e. g. *बुधितासि* *kuch-i-tāsmi*, *बुबोधिषितासि* *bubodhish-i-tāsmi*, *बेभिदितासि* *bebhid-i-tāsmi*.

Exc. 2. In the *Ātmanepada* of the precative, when *इ i* is not inserted, final *अ ri* and penultimate *इ i*, *उ u*, *अ ri* are left unchanged, and *अ ri*, when preceded by labials or *व v*, is changed to *अर ūr*, or, if preceded by other consonants to *ईर īr*, e. g. *कृ kṛi* *कषीय* *kṛi-shīyā*, *क्षिप्* *kship* 'to throw' *क्षिप्सीय* *kship-sīyā*, *पृ प्रि* 'to fill' *पृषीय* *pṛi-shīyā* (or *परिषीय* *par-i-shīyā*), *कृ kṛi* *कीषीय* *kṛi-shīyā* (or *करिषीय* *kar-i-shīyā*).

§ 157. The small number of verbs with final consonants which affix the terminations immediately (§ 154, Exc. 2), follow:

1. Before the initial *त् t* of the first future the rules given in § 95, 3, e. g. *गम् gam* *गन्तासि* *gan-tāsmi*, § 96, 3, e. g. *भिद्* *bhid* *भेत्तासि* *bhet-tāsmi*, *क्रुद्* *krudh* *क्रोडासि* *krod-dhāsmi*, § 98, 1, *युज् yuj* *योक्तासि* *yok-tāsmi*, § 98, 2, *प्रह्* *prachh* *प्रष्टासि* *prash-tāsmi*, § 98, 3, *लिह्* *lih* *लेढासि* *leḍhāsmi*, but *दुह् duh* *दोग्धासि* *dog-dhāsmi*, § 102, *द्रुह् druḥ* *द्रोढासि* *droḍhāsmi*, or *द्रोग्धासि* *drog-dhāsmi* (also with inserted *इ i*

द्रोहितासि *droh-i-tāsmi*), नह *nah* नहासि *nad-dhāsmi*, भ्रज् *bhrajj* भ्रष्टासि *bhrash-tāsmi*, वह *vah* वोढासि *voḍhāsmi*.

2. Before the initial *s* of the second future and the *Ātmanepada* of the precativum the rules given in § 96, 3, e. g. भिद् *bhid* भिद्स्यामि *bhet-syāmi*, भित्तीय *bhit-sīyā*, § 96, 4, बुद् *budh* I, 4 *Ātm.* भोत्से *bhot-syē*, भुत्सीय *bhut-sīyā*, § 97, 1, युज् *yuj* योष्यामि *yok-shyāmi*, युषीय *yuk-shīyā*, लिह् *lih* लेष्यामि *lek-shyāmi*, लिषीय *lik-shīyā*, दुह् *duh* घोष्यामि *dhok-shyāmi*, धुषीय *dhuk-shīyā*, § 97, 2, मन् *man* I, 4 *Ātm.* मंसे *mañ-sye*, मंसीय *mañ-sīyā*.—A final *s* becomes *t*, e. g. वस् *vas* 'to dwell' वत्स्यामि *vat-syāmi*, वत्सीय *vat-sīyā*.

§ 158. In the *Parasmaipada* of the precativum final *i* and *u* of the verb are lengthened, final *ri* becomes *ri* and, when preceded by a compound consonant, *ar*; *ri* becomes *īr* and, when preceded by labials or *v*, *ūr*; final *ai* and *o* are generally changed to *ā*. In some verbs however these diphthongs as well as *ā* must or may be changed to *e* (cf. my *Kurze Grammatik* § 316, Bem.), e. g. ग्री *gri* 'to go' ग्रीयासम् *gri-yāsam*, स्तु *stu* 'to praise' स्तूयासम् *stū-yāsam*, क्री *kri* क्रियासम् *kri-yāsam*, स्मृ *smṛi* 'to recollect' स्मृयासम् *smṛ-yāsam*, स्तृ *stṛi* स्तूयासम् *stīr-yāsam*, पू *pri* पूर्यासम् *pūr-yāsam*, दी *dai* 'to purify' द्यायासम् *dā-yāsam*, but दा *dā* 'to give', दे *de* 'to protect', and दो *do* 'to cut' make देयासम् *de-yāsam*, धी *dhyai* 'to think' optionally ध्यायासम् *dhyā-yāsam* or ध्येयासम् *dhye-yāsam*.

*i* and *u*, when preceding a radical *r* or *v*, are lengthened, e. g. कुर *kur* 'to sound' कूर्यासम् *kūr-yāsam*, दिव् *div* दीव्यासम् *dīv-yāsam*.

Some verbs, enumerated in my *Vollständige Grammatik* § 154, 2, 2, reject their penultimate nasal, e. g. दंस् *dañç* 'to bite' दंश्यासम् *daçyāsam*.

The verbs ending in *aya*, viz. the causals, the verbs of the tenth conjugational class, and denominatives in *aya*, reject these two syllables, e. g. बोधय *bodh-aya* बोध्यासम् *bodh-yāsam*.

A final *a* is rejected, e. g. बुबोधिष *bubodhisha*, desiderative of बुद् *budh*, बुबोधिष्यासम् *bubodhish-yāsam*; the denominatives derived by the affix *ya* reject it, when preceded by a consonant, e. g. नमस् *namas* नमस्यासम् *namas-yāsam*.

§ 189. PARADIGMS: धी न 'to lead' and लिह् *liid* 'to be moist'; the second may optionally insert ह् i.

Paramaipada.			Ātmanepada.		
FIRST FUTURE.			FIRST FUTURE.		
जेतासि	जेतास्व	जेताह	जेतास्वहे	जेतास्यहे	जेतास्यहे
जेतासि	जेतास्व	जेतासे	जेतास्यहे	जेतास्यचे	जेतास्ये
जेता	जेतारस्	जेता	जेता	जेतारी	जेतारस्
1. { जेदितासि or जेतासि	{ जेदितास्व or जेतास्व	{ जेदिताह or जेतासे	{ जेदितास्वहे or जेतास्यहे	{ जेदितास्यहे or जेतास्यचे	{ जेदितास्यहे or जेतास्ये
2. { जेदितासि or जेतासि	{ जेदितास्व or जेतास्व	{ जेदितासे or जेतास्ये	{ जेदितास्ये or जेतास्यचे	{ जेदितास्ये or जेतास्यचे	{ जेदितास्ये or जेतास्ये
3. { जेदिता or जेता	{ जेदितारस् or जेतारस्	{ जेदिता or जेता	{ जेदितारी or जेतारी	{ जेदितारी or जेतारी	{ जेदितारस् or जेतारस्
SECOND FUTURE.			SECOND FUTURE.		
जेथासि	जेथास्व	जेथे	जेथास्वहे	जेथे	जेथास्यहे
जेथासि	जेथास्व	जेथसे	जेथे	जेथसे	जेथे
जेथति	जेथतस्	जेथते	जेथते	जेथते	जेथते



PRECATIVE.		Ātmanepada.	
नी॒यासं॑	नी॒यासं॑	ने॒षी॒वहि॑	ने॒षी॒महि॑
नी॒यास्	नी॒यास्	ने॒षी॒यासाम्	ने॒षी॒ह्वम्
नी॒यात्	नी॒यासु॑	ने॒षी॒यासाम्	ने॒षी॒रन्
क्लि॒बासं॑	क्लि॒बासं॑	{ क्ले॒दि॒षी॒वहि॑ or क्लि॒त्सी॒महि॑	{ क्ले॒दि॒षी॒महि॑ or क्लि॒त्सी॒महि॑
क्लि॒बास्	क्लि॒बास्	{ क्ले॒दि॒षी॒यासाम् or क्लि॒त्सी॒यासाम्	{ क्ले॒दि॒षी॒ध्वम् or क्लि॒त्सी॒ध्वम्
क्लि॒बात्	क्लि॒बासु॑	{ क्ले॒दि॒षी॒यासाम् or क्लि॒त्सी॒यासाम्	{ क्ले॒दि॒षी॒रन् or क्लि॒त्सी॒रन्

§ 160. ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR LAST  
VERBAL FORMS (FUTURE I AND II, CONDITIONAL, AND PRECATIVE).

अयासम्, precative Parasmaipada, from अ 'to go'.

इष्यासम्, " " " यज् 'to sacrifice'.

इयासम्, " " " इ 'to go', but only when  
preceded by a preposition, else regularly ईयासम्.

उच्चासम्, precative Parasmaipada, from वच् 'to speak'.

उवासम्, " " " वह् 'to speak'.

उष्यासम्, " " " वप् 'to sow'.

उष्मासम्, " " " वम् 'to wish'.

उष्यासम्, " " " वस् 'to dwell'.

उह्यासम्, " " " वह् 'to bear' and, when  
preceded by prepositions, also from ऊह् 'to reason'.

ऊयासम्, precative Parasmaipada, from वे 'to weave'.

ऊर्ण्वितासि or ऊर्ण्वितासि &c., fut. I, ऊर्ण्विष्यामि or ऊर्ण्वि-  
ष्यामि, fut. II, ऊर्ण्विष्यम् or ऊर्ण्विष्यम्, conditional, ऊर्ण्विषीय or  
ऊर्ण्विषीय, Átmanepada of the precative, from ऊर्ण्व् 'to cover'.

अतीयिताहे or अर्तिताहे, future I, अतीयिष्ये or अर्तिष्ये, fut. II,  
आर्तीयिष्ये or आर्तिष्ये, conditional, अतीयिषीय or अर्तिषीय, precative,  
from अत् Átm. 'to blame'.

कामयिताहे or कामिताहे, future I, कामयिष्ये or कामिष्ये future II,  
अकामयिष्ये or अकामिष्ये, conditional, कामयिषीय or कामिषीय, pre-  
cative, from कम् Átm. 'to love'.

कुताहे, कुष्ये, अकुष्ये, कुषीय, from कु Átm. 'to cry' (contrary to § 156).

कुविताहे, कुविष्ये, अकुविष्ये, कुविषीय, from कू Átm. 'to cry'  
(contrary to § 156).

क्रष्टासि, or regularly कर्ष्टासि, क्रक्षामि or कर्क्षामि, अक्रक्षाम् or  
अकर्क्षाम्, from कृष् 'to plough' (cf. § 148), with र optionally instead of  
अर् (§ 156).

अवितासि, अविष्यामि, अअविष्यम्, अविषीय, from अु 'to sneeze'  
(contrary to § 154).

अण्वितासि, अण्विष्यामि, अअण्विष्यम्, अण्विषीय, from अणु 'to  
sharpen' (contrary to § 154).

खादासम्, or regularly खन्नासम्, precative Parasmaipada, from खन् 'to dig'.

गसीय, or regularly गंसीय, precative Átman., from गम् 'to go'.

गुतास्मि, गुष्यामि, अगुष्यम्, गुवीय, from गु } 'to void excre-  
गुवितास्मि, गुविष्यामि, अगुविष्यम्, गुविषीय, from गु } ment' (con-  
trary to § 156).

गृहितास्मि, गृहिष्यामि, अगृहिष्यम्, गृहिषीय (but without इ regularly गृह्णास्मि, गृह्णामि, अगृह्णाम्, गृहीय), from गृह् 'to hide'.

गृह्णासम्, precative Parasmaipada, from ग्रह् 'to take', cf. ग्रही-  
तास्मि.

गेयासम्, precative Parasmaipada, from गे 'to sing' (cf. § 158).

गोपायितास्मि or गोपितास्मि or गोप्तास्मि, future I, गोपायिष्यामि  
or गोपिष्यामि or गोप्स्यामि, future II, अगोपायिष्यम् or अगोपिष्यम् or  
अगोप्स्याम्, conditional, गोपाय्नासम् or गुप्नासम्, precative Parasm.,  
गोपायिषीय or गोपिषीय or गुप्सीय, precative Átman., from गुप् 'to  
protect'.

ग्रहीतास्मि, ग्रहीष्यामि, अग्रहीष्यम्, but ग्रहिषीय, from ग्रह् 'to  
take'; cf. गृह्णासम्.

चातास्मि, चास्यामि, अचासम्, चासीय, from चाच् 'to honour'.

जायासम्, or regularly जन्नासम्, precative Parasm., from जन्  
'to produce'.

जीयासम्, precative Parasm., from ज्या 'to become old' and from  
जो 'to instruct'.

उयिताहे, उयिष्ये, अउयिष्ये, उयिषीय, from डी Átm. 'to fly'  
(contrary to § 154).

दरिद्रितास्मि, दरिद्रिष्यामि, अदरिद्रिष्यम्, दरिद्रासम्, दरिद्रि-  
षीय, from दरिद्रा 'to be poor' (contrary to § 154).

दाताहे, दास्यामि, अदासम्, दासीय, from दी Átm. 'to decay'  
(of course also from दा, दे, दो).

दीधिताहे, दीधिष्ये, अदीधिष्ये, दीधिषीय, from दीधी Átman.  
'to shine'.

देयासम्, precative Parasm., from दा 'to give', दे 'to protect',  
and दो 'to cut'.

द्रष्टास्मि, द्रक्ष्यामि, अद्रक्ष्यम्, from दृम् 'to see', with र instead  
of अर् (§ 156).



धुवितास्मि and regularly धवितास्मि, धुविष्यामि and regularly धविष्यामि, अधुविष्यम् or अधविष्यम्, धुविषीय or धविषीय, from धु 'to shake'.

धूपायितास्मि or धूपितास्मि, धूपायिष्यामि or धूपिष्यामि, अधूपायिष्यम् or अधूपिष्यम्, धूपाब्बासम् or धूपासम्, धूपायिषीय or धूपिषीय, from धूप 'to fumigate'.

धेवासम्, precative Parasm., from धा 'to hold' and धे 'to drink'.

धुतास्मि or regularly ध्रोतास्मि, धुष्यामि or ध्रोष्यामि, अधुष्यम् or अध्रोष्यम्, धुषीय or ध्रोषीय, from ध्रु 'to be firm'.

नष्टास्मि, नष्टस्यामि, अनष्टस्याम्, नष्टीय, from नश् 'to perish'.

नवितास्मि, नविष्यामि, अनविष्यम्, नविषीय, from नु 'to praise'; contrary to § 154.

नुवितास्मि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नू 'to praise'; contrary to § 156.

पणायितास्मि or पणितास्मि (? according to other grammarians Ātmanepada only पणायिताहे or पणिताहे), पणायिष्यामि or पणिष्यामि (? पणायिष्ये or पणिष्ये only), पणाब्बासम् or पणस्तम् (?), पणायिषीय or पणिषीय, from पण् 'to praise'.

पनायितास्मि or पणितास्मि (? according to other grammarians Ātmanepada only &c., quite as the preceding only with न् instead of ण्), from पन् 'to praise'.

पृष्ट्यासम्, precative Parasmaipada, from पृश् 'to ask'.

पेयासम्, precative Parasmaipada, from पा 'to drink'.

प्याताहे, प्यास्ते, अप्यास्ते, प्यासीय, from प्याद् Ātm. 'to grow'.

भष्टास्मि or regularly भष्टास्मि, भर्ष्यामि or भर्ष्यामि, अभर्ष्यम् or अभर्ष्यम्, भर्षीय or भर्षीय, from भृज् 'to fry'.

मङ्गास्मि, मङ्गस्यामि, अमङ्गस्याम्, मङ्गीय, from मज्ज् 'to dive'.

मातास्मि, मास्यामि, अमास्याम्, मासीय, from मि 'to throw', मी 'to injure' (and of course also from मा 'to measure' and मे 'to barter').

मार्ष्टास्मि or मार्ष्टितास्मि, मार्ष्यामि or मार्षिष्यामि, अमार्ष्यम् or अमार्षिष्यम्, मार्षिषीय (or regularly मृषीय), from मृज् 'to clean'.

मेयासम्, precative Parasmaipada, from मा 'to measure' and मे 'to barter'.

मृष्टास्मि or regularly मर्ष्टास्मि, मृष्यामि or मर्ष्यामि, अमर्ष्यम् or अमर्ष्यम्, from मृज् 'to touch', with र optionally instead of ण्.

यवितास्मि, यविष्यामि, अयविष्यम्, यविषीय, from यु 'to join' (contrary to § 154).

रवितास्मि, रविष्यामि, अरविष्यम्, रविषीय, from र 'to sound' (contrary to § 154).

साताहे, or regularly वेताहे, सास्ते or लेस्ते, असास्ते or अलेस्ते, सीय or लेषीय, from ली Átm. 'to adhere'.

वरितास्मि or वरीतास्मि, वरिष्यामि or वरीष्यामि, अवरिष्यम् or वरीष्यम्, वरिषीय, from वृ 'to cover'.

विद्यासम्, precative Parasmaipada, from वद् 'to deceive'.

विच्छातितास्मि or विच्छितास्मि, विच्छातिष्यामि or विच्छिष्यामि, वेच्छातिष्यम् or अविच्छिष्यम्, विच्छातिषीय or विच्छिषीय, from ह् 'to go'.

विजितास्मि, विजिष्यामि, अविजिष्यम्, विजिषीय, from विज् 'to conquer'.

विध्यासम्, precative Parasmaipada, from वध् 'to pierce'.

वीयासम्, precative Parasmaipada, from वे 'to cover'.

वृद्ध्यासम्, precative Parasmaipada, from व्रश् 'to cut'.

वेविताहे, वेविष्ये, अवेविष्ये, वेविषीय, from वेवी Átm. 'to go'.

वोढास्मि, future I, from वह् 'to bear'.

शयिताहे, शयिष्ये, अशयिष्ये, शयिषीय, from शी Átm. 'to lie' (contrary to § 154).

शिष्यासम्, precative Parasmaipada, from शास् 'to instruct'.

श्रूयासम्, precative Parasmaipada, from श्चि 'to grow'.

अयितास्मि, अयिष्यामि, अअयिष्यम्, अयिषीय, from अयि 'to go' (contrary to § 154).

सायासम्, or regularly सन्यासम्, precative Parasmaipada, from दा 'to give'.

सुष्यासम्, precative Parasmaipada, from स्वप् 'to sleep'.

सेयासम्, precative Parasmaipada, from से 'to waste' and सो 'to destroy'.

सोढास्मि, future I, from सह् 'to bear'.

स्थेयासम्, precative Parasmaipada, from स्था 'to stand'.

स्रवितास्मि, स्रविष्यामि, अस्रविष्यम्, स्रविषीय, from स्रु 'to flow' (contrary to § 154).

स्पर्ष्टाक्षि, or regularly स्पर्ष्टाक्षि, स्पर्ष्टामि or स्पर्ष्टामि, अस्पर्ष्टम् or अस्पर्ष्टम्, from स्पर्श् 'to touch'.

स्फाताक्षि, स्फाक्षि, अस्फाक्षि, स्फासीय, from स्फाय 'to increase'.

सप्ताक्षि, or regularly सप्ताक्षि, सप्तामि or सप्तामि, असप्ताम् or असप्ताम्, from सुप् 'to go'.

स्रष्टाक्षि, स्रष्टामि, अस्रष्टम्, from सृज् 'to abandon'.

ह्रयासम्, precative Parasmaipada, from ह्रु 'to call'.

हेयासम्, precative Parasmaipada, from ह्य 'to leave'.

## II. PASSIVE VOICE.

### I. THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE.

§ 161. The first four verbal forms of the passive are formed:—

1. By affixing च् to the verb, e. g. दृश् 'to see' दृश्च 'to be seen'.
2. By conjugating this base in the Átmanepada according to the analogy of the Átmanepada of the fourth conjugational class (§ 80, 2), from which it only differs in regard to the accent.

### Paradigm.

PRESENT.			IMPERFECT.		
दृश्ते	दृश्तावहे	दृश्तामहे	अदृश्ते	अदृश्तावहि	अदृश्तामहि
दृश्से	दृश्सेय	दृश्सेध्वे	अदृश्थास	अदृश्थाम	अदृश्थाम्
दृश्ते	दृश्ते	दृश्ते	अदृश्त	अदृश्ताम्	अदृश्ता
IMPERATIVE.			POTENTIAL.		
दृश्ते	दृश्तावहे	दृश्तामहे	दृश्सेय	दृश्सेवहि	दृश्सेमहि
दृश्स्व	दृश्थाम	दृश्ध्वम्	दृश्थास	दृश्थायाम	दृश्थाम्
दृश्ताम्	दृश्ताम्	दृश्ताम्	दृश्ते	दृश्थाताम्	दृश्ते

§ 162. The final letters of the verb undergo the same changes before the affix च् as before the च् of the terminations of the precative Parasmaipada, except that final चा, ए, ऐ, ओ in the passive voice are changed only to चा, never to ए. E. g. (cf. § 158) श्रीधि, कृये, क्रिये, स्रिये, स्त्रीये, पूये, दाये from दृ, ध्राये from ध्री, कृये, स्त्रीये, दृये, बोधे, बुबोधिये; add from लोखूय, second frequentative of लू 'to cut'

लोषु॒न्ते, न॒म॒न्ते, and in the same way from वेभि॒ष, second frequentative of भि॒द्, वेभि॒षे.

§ 163. LIST OF ANOMALIES IN THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE (cf. the corresponding anomalous precatives Parasmaipada in § 160).

ज॒ये from ज॒ 'to go'.	धी॒ये from धा 'to hold' and धे 'to drink'.
ह॒व्ये from यज् 'to sacrifice'.	धू॒पा॒न्ते or धू॒ये from धूप 'to fumi-gate'.
उ॒च्ये from वच् 'to speak'.	प॒णा॒न्ते or प॒न्ते from पण् } 'to praise'.
उ॒च्ये from वद् 'to speak'.	प॒ना॒न्ते or प॒न्ते from पन् }
उ॒ष्ये from वप् 'to sow'.	पी॒ये from पा 'to drink'.
उ॒ष्ये from वप् 'to desire'.	पृ॒च्छे from प्रश् 'to ask'.
उ॒ष्ये from वस् 'to dwell'.	भृ॒ज्जे from भज् 'to fry'.
उ॒ह्ये from वह् 'to bear', and, when preceded by prepositions, also from ऊह् 'to reason'.	मी॒ये from मा 'to measure' and मे 'to barter'.
ऊ॒ये from वे 'to weave'.	वि॒द्ये from वद् 'to deceive'.
ज॒ती॒न्ते or ज॒न्ते from ज॒त् 'to blame'.	वि॒च्छा॒न्ते or वि॒च्छे from वि॒ह् 'to go'.
का॒म्ये or क॒म्ये from क॒म् 'to love'.	वि॒धे from वध् 'to pierce'.
खा॒ये or ख॒न्ते from ख॒न् 'to dig'.	वी॒ये from वे 'to cover'.
गृ॒ह्ये from ग्रह् 'to take'.	वृ॒ज्जे from व्रज् 'to cut'.
गी॒ये from गे 'to sing'.	वे॒द्ये from वेदी 'to go'.
गो॒पा॒न्ते or गु॒प्ये from गुप् 'to protect'.	श॒न्ये from शी 'to lie'.
जा॒ये or ज॒न्ते from ज॒न् 'to produce'.	शि॒न्ये from शास् 'to instruct'.
जी॒ये from ज्या 'to become old' and ज्यो 'to instruct'.	मू॒ये from मृि 'to grow'.
द॒रि॒न्त्रे from दरि॒द्रा 'to be poor'.	सा॒ये or स॒न्ते from स॒न् 'to give'.
दी॒धे from दीधी 'to shine'.	सी॒ये from से 'to waste' and सो 'to destroy'.
दी॒ये from दा 'to give', दे 'to protect', and दो 'to cut'.	सु॒प्ये from स्वप् 'to sleep'.
	खी॒ये from खा 'to stand'.
	ही॒ये from हा 'to leave'.
	ह्र॒ये from ह्रे 'to call'.

## II. THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the *Ātmanepada*. Thus in the reduplicated perfect of the passive दा makes ददे, शि शिञ्जे, क्री चिञ्जिथे &c., cf. § 117; वच् ऊचे &c., cf. § 118; in the periphrastic perfect कृद् makes कृद्वां चक्रे (cf. § 123).

In the aorist सिच् makes असिचे (§ 134), शि अशिञ्जिथे (§ 135), पाठय, when reflective (Exc. 1 to § 166), अपीपठे (§ 136, IV, 1), नी अनेषि (§ 143), लू अलविषि (§ 143), दिष् अदिषि (§ 147).

In the first future नी makes नेताहे, क्तिद् क्तेदिताहे or क्तेताहे; in the second future नेष्ये, क्तेदिष्ये or क्तेत्स्ये; in the conditional अनेष्ये, अक्तेदिष्ये or अक्तेत्स्ये; in the precative नेषीय, क्तेदिषीय or क्तित्सीय (§ 159).

There are however some slight differences between the passive and the *Ātmanepada*, which will be pointed out in the following paragraphs.

§ 165. In the periphrastic perfect of the passive भू and अस् as well as कृ (§§ 123. 164) take the terminations of the *Ātmanepada*.

## PARADIGM.

कृद्वां	चक्रे	or	आसे	or	बभूवे
	चक्रथे		आसिथे		बभूविथे
	चक्रे		आसे		बभूवे
	चक्रवाहे		आसिवहे		बभूविवहे
	चक्राथे		आसाथे		बभूवाथे
	चक्राते		आसाते		बभूवाते
	चक्रमहे		आसिमहे		बभूविमहे
	चक्रुः		आसिध्वे		बभूविध्वे or बभूविद्वे
	चक्रिरे		आसिरे		बभूविरे

§ 166. The third person singular of the aorist is formed by affixing to the augmented verb the termination इ, before which the final and penultimate letters of the base undergo the following changes:—

1. Final ए, ऐ, and ओ are changed to आ, after which as well

as after an original final आ, य is inserted, e. g. दा 'to give', दे 'to protect', दै 'to purify', and दो 'to cut' make ददायि.

2. A final इ, or ई, is changed to आय्, e. g. जि 'to conquer' जजायि, नी 'to lead' ननायि.

3. A final उ, or ऊ, is changed to आव्, e. g. गु or नू 'to praise' गजावि.

4. Final ऋ and ॠ become आर्, e. g. कृ 'to make' and कृ 'to throw' ककारि.

5. A penultimate अ followed by a single consonant is lengthened, e. g. पत् 'to fall' अपाति. There are many exceptions to this rule, especially nearly all the verbs ending in अम् retain the short vowel, e. g. क्लम 'to be sad' अक्लमि.

6. Penultimate इ, उ, and ऋ, followed by a single consonant, are changed to ए, ओ, and अर्, e. g. क्षिह् 'to cut' अक्षेदि, तुह् 'to inflict pain' अतोदि, दृम् 'to see' अदृशि.

This rule does not apply to the last इ of the desiderative, nor to the इ, उ, or ऋ of verbs ending in the affix य preceded by a consonant (cf. 8).

7. Penultimate ॠ becomes ईर्, e. g. खृह् अखीर्हि.

8. Final अ is rejected, e. g. बुबोधिष, desiderative of बुध्, अबुबोधिषि, बोलूय, second frequentative of लू, अलोलूयि. Second frequentatives and denominatives formed by the affix य which have a consonant immediately before this affix, follow the rule given in § 56, 3, e. g. वेभिद्य अवेभिदि, नमस्व अनमस्वि or अनमसि.

9. Derivative verbs ending in अय, i. e. the causals, verbs of the tenth conjugational class, and denominatives in अय, reject this affix, e. g. बोधय अबोधि, दापय अदापि.

In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally, e. g. क्लमय, causal of क्लम, अक्लमि or अक्लामि (cf. 5).

The Paradigm of the passive aorist of नी therefore is:—

अनेयि	अनेज्वहि	अनेज्जहि
अनेहास्	अनेषायाम्	अनेद्म
अनायि	अनेवाताम्	अनेषत

*Exceptions to § 166:—*

1. The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the Átmanepada of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, e. g. भावय, causal of भू 'to become', in the 1<sup>st</sup> sing. अभावयिषि or अभावयिषि, in the 2<sup>d</sup> अभावयिष्यास् or अभावयिष्यास्, but in the 3<sup>d</sup>, according to § 166, 9, अभावि only, in the 1<sup>st</sup> dual अभावयिष्वहि or अभावयिष्वहि &c.

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (cf. § 166, 9), e. g. from क्लमय, causal of क्लमय, in the 1<sup>st</sup> sing. अक्लमयिषि, or अक्लमयिषि, or अक्लामयिषि, or अक्लामयिषि.

2. Many verbs, when used as reflective passives, take in the third person singular the termination of the Átmanepada instead of that of the passive (cf. my V. G. § 879), e. g. अगि 'to go' अगिअगियत (cf. § 164), not अग्रायि, but in the sense of a real passive only अग्रायि.

## 3. ALPHABETICAL LIST OF SOME ANOMALIES.

अकमिषि or अकामिषि or अकमयिषि or अकामयिषि, 1<sup>st</sup> person singular (fifth form of the aorist), अकमि or अकामि, 3<sup>d</sup> person singular of कम् 'to love', when real passive, but अचकमे, 1<sup>st</sup> sing. (third form of the aorist), अचकमत, 3<sup>d</sup> sing., when reflective (cf. Except. 1).

अकान्दि or regularly अकान्दि, third person singular of कन्द्, causal of कन्द् 'to call'.

अकमि from कम् 'to go'.

अकान्दि or regularly अकान्दि from कान्दय, causal of कान्द् 'to call'.

अक्लमि from क्लम् 'to be sad'.

अक्लान्दि or regularly अक्लान्दि from क्लान्दय, causal of क्लान्द् 'to call'.

अवपि or अवपि from वपय, causal of वै 'to decay' (§ 60).

अवमि from वम् 'to bear'.

अवाजि or अवजि from वजय, causal of वज् 'to give' or 'to go'.

अव्यासि (fourth form of the aorist), but, when reflective, अव्ये (second form of the aorist), from व्या 'to speak'.

अगूहि, third person singular, from गूह 'to cover'.

अगोपायि or अगोपि from गुप् 'to protect'.

अग्लपि or अग्लापि from ग्लापय or ग्लपय, causal of ग्ले 'to be weary' (§ 60).

अघानि from हन् 'to kill'.

अचमि, but, when preceded by the preposition आ, अचामि, from चम् 'to eat'.

अच्छमि from छम् 'to eat'.

अजनि from जन् 'to produce'.

अजमि from जम् 'to eat'.

अजन्धि from जम् 'to yawn'.

अजरि or अजारि from जरय, causal of जृ 'to become old' (§ 60).

अज्ञपि or अज्ञापि from ज्ञपय or ज्ञापय, causal of ज्ञा 'to know' (§ 60).

अक्षमि from क्षम् 'to eat'.

अतमि from तम् 'to be distressed'.

अदमि from दम् 'to tame'.

अदरि or अदारि from दरय, causal of दृ 'to tear' (§ 60).

अदाचि or अदचि from दचय, causal of दृ 'to go'.

अद्रमि from द्रम् 'to run'.

अद्रोषि (1<sup>st</sup> sing. of the fourth form of the aorist), but, when reflexive, अद्रुद्रुवे (third form of the aorist), from द्रु 'to run'.

अधूपायि or अधूपि, third singular from धूप 'to fumigate'.

अनरि or अनारि from नरय, causal of नृ 'to lead'.

अपणायि or अपाणि from पण् } 'to praise'.

अपनायि or अपानि from पन् }

अभाञ्जि or अभञ्जि from भञ्ज 'to break'.

अमार्चि from मृच् 'to clean'.

अयामि or अयमि from यमय, causal of यम् 'to restrain'.

अरन्धि from रध् 'to hurt'.

अरन्धि from रम् 'to commence'.

अराञ्जि or अरञ्जि from रञ्ज 'to colour'.

अलन्धि from लम् 'to receive'.

अविच्छायि or अविच्छि from विच्छ 'to go'.

अशमि or, when signifying 'to observe', अशामि, from शम् 'to be tranquil'.



**अन्नपि** or **अन्नापि** from **आपय** or **अपय**, causal of **आ**, **अ** 'to cook' (§ 60).

**अन्नयिषि** (first pers. sing. of the fifth form of the aorist), but, when reflective, **अग्नित्रिये** (third form), from **अग्नि** 'to go'.

**अन्नयिषि** and, when reflective, **अग्नित्रिये**, from **अग्नि** 'to grow'.

**अस्मि**, third singular, from **सम्** } 'to be confused'.

**अस्मि** from **सम्**

**अस्नपि** or **अस्नापि** from **स्नापय** or **स्नपय**, causal of **स्ना** 'to bathe' (§ 60).

**अस्मरि** or **अस्मारि** from **स्मरय**, causal of **स्मृ** 'to recollect' (§ 60).

**अस्मि** from **स्म** 'to sound'.

**अन्नोषि** (1<sup>st</sup> sing. of the fourth form of the aorist), but, when reflective, **अनुसुवे** (third form), from **सु** 'to flow'.

**अहिडि** and } or regularly **अहेडि**, third person singular, from **हेह**  
**अहीडि** } 'to surround'.

**आर्तीयि** or **आर्ति** from **अर्त्** 'to blame'.

4. All verbs ending in vowels or diphthongs and the verbs **हृन्** 'to kill', **दृम्** 'to see', and **ग्रह्** 'to take' may in the aorist, the first and second future, the conditional, and the precative either use the forms which are prescribed in §§ 164-166, e. g. from **दा**, aorist **अदिषि**, **अदिषास्**, **अदायि**, **अदिष्वहि** &c. (§§ 148 and 144), fut. I **दाताहे** &c., fut. II **दास्से** &c., condit. **अदास्से** &c., precat. **दासीय** &c., or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination, e. g. (cf. § 166) from **दाय्** (3<sup>d</sup> sing. **अदायि** *a-dây-i*), **जाय्** (from **जि**), **नाय्** (from **नी**), **नाव्** (from **नु** and **नू**), **कार्** (from **कृ** and **कु**), **घान्** (3<sup>d</sup> sing. **अघानि**, § 166, Exc. 3, from **हन्**), **दर्श** (3<sup>d</sup> sing. **अदर्शि**, § 166, 6), **याह्** (3<sup>d</sup> sing. **अयाहि**, § 166, 5).

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the *Ātmanepada* of the fifth aorist, and in the last four verbal forms those of the *Ātmanepada* with prefixed **ह**, e. g. aorist **अदायिषि** *a-dây-ishi*, **अदायिषास्**, **अदायि**, **अदायिष्वहि** &c.

**अजायिषि**, **अजायिषास्**, **अजायि**, **अजायिष्वहि** &c.

अनायिधि &c., अनाविधि, अकारिधि, अघानिधि, अदर्शिधि, अ-  
याहिधि.

In the first future दायितहे, जायितहे, &c.

In the second future दायिष्ये, जायिष्ये, &c.

In the conditional अदायिष्ये, अजायिष्ये, &c.

In the precative दायिषीय, जायिषीय, &c.

§ 167. When the passive is reflective, and in the Veda also in other instances, the *Ātmanepada* of the active voice is often used instead of the special forms of the passive, e. g. in the verbs which signify 'to adorn', 'he adorns himself' (properly 'he is adorned by himself') भूषते, *Ātmanep.* of भूष् 'to adorn' (cf. my V. G. §§ 873. 875. 879).

### SECTION III. OTHER VERBAL DERIVATIVES.

#### PARTICIPLES.

§ 168. The participles of the present and of the second future *Parasmaipada* are formed from the corresponding third persons of the plural, which reject their final इ, e. g.

	3 <sup>d</sup> plur. of the present	participle of the present
(cf. § 80)	बोधन्ति 'they know'	बोधन् 'knowing'.
	गच्छन्ति	गच्छन्
	तुदन्ति	तुदन्
	बोधयन्ति	बोधयन्
	बुबोधिषन्ति	बुबोधिषन्
	नमस्कन्ति	नमस्कन्
	पितरन्ति	पितरन्
(cf. § 85)	चिन्वन्ति	चिन्वन्
	आमुवन्ति	आमुवन्
	तन्वन्ति	तन्वन्
	युजन्ति	युजन्
(cf. § 104)	सिद्ध्यन्ति	सिद्ध्यन्
(cf. § 105)	पिप्रति	पिप्रत्

	3 <sup>d</sup> plur. of the present	participle of the present
(cf. § 106)	बोमुवति	बोमुवत्
(cf. § 107)	युञ्जन्ति	युञ्जन्
(cf. § 108)	यन्ति ददति	यन् from द् 'to go' ददत् from दा 'to give'
	3 <sup>d</sup> plur. of the second future	participle of the second future
(cf. § 159)	नेष्यन्ति 'they will lead' क्षेदिष्यन्ति or क्षेत्स्यन्ति	नेष्यन् 'what will क्षेदिष्यन् or [lead]. क्षेत्स्यन्

§ 169. The participle of the reduplicated perfect *Parasmaipada* is formed from the corresponding third person which rejects the termination *उस्*, e. g. from *हृद्* (third person plural *हृदुस्*), and subjoins a termination which appears in the declension in the shape of *वत्*, *वन्*, *वान्*, *वांस*, *वस्*, and *उस्* or rather, in accordance with § 17, *उष्*, e. g. *हृद्वत्*, *हृद्वन्*, *हृद्वान्*, *हृद्वान्स*, *हृद्वस्* (only in the Veda), *हृदुस्* or rather *हृदुष्* (cf. § 220, V) 'having wept'.

The last form differs from the third person plural *Parasmaipada* merely in the substitution of *ष्* for *स्*, e. g. (cf. § 117) 3<sup>d</sup> plur. Par. *हृदुस्*, participle *हृदुष्*, 3<sup>d</sup> plur. *शिरयुस्*, participle *शिरयुष्*, 3<sup>d</sup> plur. *चिक्रियुस्*, participle *चिक्रियुष्*, &c.

Before the other five forms (which begin with *हृ*) *हृ*, *वृ*, *रृ*, *हृ*, *उवृ*, and *ऊवृ*, preceding the termination of the third person plural *Parasmaipada* and deduced from *हृ*, *ई*, *ऊ*, *ऊ*, or *हृ*, are changed to their original elements, e. g. (cf. § 117) 3<sup>d</sup> plur. *शिरयुस्* from *शि*, participle *शिशिवत्*, *शिशिवन्*, *शिशिवान्*, *शिशिवान्स*, *शिशिवस्*; *चिक्रियुस्* from *क्री*, participle *चिक्रीवत्* &c.; *हृदुस्* from *हृ*, participle *हृदुवत्* &c.; *लुलुवुस्* from *लृ*, *लुलुवत्* &c.; *दधुस्* from *धृ*, *दधुवत्* &c.; *बभूवुस्* (§ 118) from *भृ*, *बभूवत्* &c.

Verbs whose third person plural *Parasmaipada* consists only of two syllables, attach the terminations beginning with *हृ* by an auxiliary *हृ*, e. g. *दधुस्*, 3<sup>d</sup> plur. of *धा*, participle *दधिवत्* &c.; *तेजुस्* (§ 117, 7) *तेजिवत्* &c.; *ईजुस्* (§ 118, ईज्) *ईजिवत्* &c.

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of **अस्**, **भू**, or **कृ** with the form ending in the affix **आम्**, e. g. (cf. § 123) **ह्लाद्यामासिषत्** (°वन्, °वान्, °वांस, °वस्, °उष्), or **ह्लाद्यां ब्रह्मवत्** &c., or **ह्लाद्यां बभूवत्** &c. 'having covered'.

§ 170. The participles of the present **Ātmanepada** in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the **Ātmanepada** and of the passive voice are formed by the affix **मान्** which is attached to that form of the corresponding third persons plural, which is left after the final **न्ते** has been rejected, e. g.

3 <sup>d</sup> plur. present <b>Ātm.</b>		participle
(cf. § 80)	<b>बोधन्ते</b> 'they know'	<b>बोधमान्</b> 'knowing'.
	<b>गच्छन्ते</b>	<b>गच्छमान्</b>
	<b>तुदन्ते</b>	<b>तुदमान्</b>
	<b>बोधयन्ते</b>	<b>बोधयमान्</b>
	<b>बुबोधिषन्ते</b>	<b>बुबोधिषमाण्</b> (cf. § 16)
	<b>नमस्कन्ते</b>	<b>नमस्कमान्</b>
	<b>पितरन्ते</b>	<b>पितरमाण्</b> (cf. § 16)
3 <sup>d</sup> plur. of the present of the passive		participle
(cf. § 161)	<b>दृश्यन्ते</b> 'they are seen'	<b>दृश्यमान्</b> 'being seen'.
(cf. § 162)	<b>श्रीयन्ते</b>	<b>श्रीयमाण्</b> (§ 16)
	<b>सूयन्ते</b>	<b>सूयमान्</b>
	<b>क्रियन्ते</b>	<b>क्रियमाण्</b> (§ 16)
3 <sup>d</sup> plur. of the second future <b>Ātm.</b> and passive		participle
(cf. §§ 159 and 164)	<b>नेष्यन्ते</b> 'they will lead', or	<b>नेष्यमाण्</b> (§ 16) 'what will
	<b>लेदिष्यन्ते</b> or ['they will	<b>लेदिष्यमाण्</b> (§ 16) or [lead',
	<b>लेत्स्यन्ते</b> [be led'	<b>लेत्स्यमाण्</b> [or 'will be led'.
3 <sup>d</sup> plur. of the second future of the passive voice alone		participle
(cf. § 166, 4)	<b>नायिष्यन्ते</b> 'they will be	<b>नायिष्यमाण्</b> (§ 16) 'what
	<b>दायिष्यन्ते</b> [led'	<b>दायिष्यमाण्</b> (§ 16), [will be [led'.

§ 171. The participles of the present *Ātmānepada* in the second conjugation (§§ 82-109) and of the reduplicated perfect *Ātmanepada* are formed by the affix **आन**, or without accent **आन**.

In the present it is attached to the third person plural after having rejected the final **अते**, in the perfect to the third person plural after having cut off the final **इरे**, e. g.

	3 <sup>d</sup> plur. present	participle
(cf. § 85)	चिन्वते 'they collect'	चिन्वान 'collect-
	आमुवते	आमुवान [ing']
	तन्वते	तन्वान
	युनते	युनान
(cf. § 104)	सिंहते	सिंहान
(cf. § 105)	पिप्रते	पिप्राब (§ 16)
(cf. § 107)	युञ्जते	युञ्जान
(cf. § 108)	ददते	ददान
	3 <sup>d</sup> plur. of the reduplicated perfect	participle
(cf. § 117)	दद्विरे 'they have given'	दद्वान 'having
	शिश्विरे	शिश्वान [given']
	चिक्चिरे	चिक्चिबाब (§ 16)
	कुङ्कुविरे	कुङ्कुवान
	सुसुविरे	सुसुवान
	दध्विरे	दध्वाब (§ 16).

*Exception.* The participle of the present of the verb **आस्** II, 2, *Ātm.* 'to sit' is **आसीन** 'sitting'.

§ 172. There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix **वन्** to the participle of the perfect of the passive voice (§ 173), e. g. **भुक्त** 'eaten' **भुक्तवन्** 'having eaten'.

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb **त**, or sometimes **ज**, e. g. **जि** 'to conquer' **जित** 'conquered', **कू** 'to cut' **कृत**.

I. त 1. is attached immediately to the primitive verbs ending in vowels (except च्, cf. II.), or diphthongs, and also to many of those which end in consonants.

Final ऐ is mostly changed to आ, e. g. दे 'to purify' दात. Final ए and ओ, and sometimes also ऐ and आ, are changed to ई, e. g. पे 'to drink' पीत, पा 'to drink' पीत; in some instances to इ, e. g. खा 'to stand' खित, मे 'to barter' मित (see the alphabetical list of anomalies in IV).

Other final vowels are generally left unchanged, e. g. पा 'to protect' पात, नी 'to lead' नीत, सु 'to praise' सुत, भू 'to become' भूत, कृ 'to make' कृत.

Verbs ending in म् when attaching त immediately follow the rule given in § 95 and lengthen a penultimate अ, e. g. क्रम 'to be sad' क्रात.

Those ending in other consonants undergo the changes prescribed in §§ 96, 3, 98, 1-3, the exception, and § 102. Thus, according to § 96, 3, मद् 'to be mad' makes मत्त, सिध् 'to become perfect' सिद्ध, जुम् 'to covet' जुब्ध; according to § 98, 1 पृच् 'to mix' makes पृक्त, जुच् 'to join' जुक्त; according to § 98, 2 तच् 'to pare' makes तष्ट, स्पर् 'to touch' स्पृष्ट; according to § 98, 3 and the exception लिह् 'to lick' makes लीढ, दुह् 'to milk' दुग्ध; according to § 102 मुच् 'to clean' makes मुष्ट, मुह् 'to be foolish' मूढ or मुग्ध.

As the acute falls on the affix, the base is often weakened, i. e. य is often changed to इ, व to उ, र to अ, and a penultimate nasal rejected, e. g. यच् 'to sacrifice' makes इष्ट (cf. § 102), वच् 'to speak' उक्त, प्रश् 'to ask' पृष्ट, दंस् 'to bite' दृष्ट (cf. the anomalies in IV).

2. Most primitive verbs ending in consonants and all the derivative insert ह between the base and the affix. In some instances a penultimate इ, उ, and अ is changed to ए, ओ, and अर् (cf. my K. G. § 374, Bem. 2, V. G. § 895, 9).

The derivative verbs formed with अय reject this affix, e. g. बोधय, causal of बुध्, बोधित; others ending in अ reject this vowel, e. g. लोचय, second frequentative of लू 'to cut', लोचूयित; those ending in

य preceded by a consonant follow the rule given in § 56, 3, e. g. वेमिद्य, second frequentative of भिद्, वेमिदित, नमस्व, denominative, नमस्वित or नमसित.

II. न is affixed instead of त:—

1. To verbs ending in च्, which, when preceded by labials or व्, is changed to ऊर्; when preceded by other consonants, to ईर्, e. g. वृ 'to choose' वूर्ण (cf. § 16), स्तृ 'to stretch' स्तीर्ण.

2. To many verbs which begin with a compound consonant, containing य्, र्, ल्, or व्, and terminate in चा, ए, ऐ, or ओ. The final diphthongs must be changed to आ, e. g. ग्लि 'to be languid' ग्लान्.

3. To some verbs ending in ह् which then becomes न्, e. g. क्षिद् 'to cut' क्षिन्न.

4. In some sporadic instances (cf. IV).

III. Some verbs which cannot form a participle of this kind, substitute an adjective for it, e. g. शुष् 'to dry' makes शुष्क, पक् 'to cook' पक्क (cf. IV).

#### IV. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALIES.

Participle.	Verb.	Participle.	Verb.
अक्त	{ अच् 'to move' and अज् 'to anoint'	उदित	वद् 'to speak'
अक्त	अच् 'to move'	उन्न	उन्द् 'to be wet'
अकित	अम् 'to sound'	उप्त	वप् 'to sow'
ऽ अर्ण, only with pre- positions.	अर्द् 'to move'	उभित	उब् 'to fill'
		उशित	वन् 'to wish'
		उषित	वस् 'to dwell'
		ऊढ	वह् 'to bear'
आन्न	अन् 'to breathe'		{ ऊष् 'to weave' and अव् 'to help' in the Veda.
इद्	इन् 'to kindle'	ऊत	उर्व 'to injure'
इष्ट	{ यज् 'to sacrifice' and इष् 'to wish'	ऊर्ण	{ अज् and अव् } 'to go'
उक्त	वच् 'to speak'	अत	
उत	वे 'to weave'	अफित	अवन् 'to injure'
उत्त	उन्द् 'to be wet'		

iciple.	Verb.	Participle.	Verb.
, only certain ifications.	डम् 'to tremble'	ययित	यन् 'to tie'
		गुत्त	{ गुन् 'to go' and गुन् 'to rob'
	{ डन् 'to shine' and डन् 'to love'	घृत	{ घृन् 'to shine' and घृन् 'to sprinkle'
	{ कुन् 'to be crooked' and कुन् 'to steal'	चत्त	चन् 'to tremble'
	कुन् 'to suffer pain'	चित	{ चाय् 'to honour' and चि 'to collect'
(cf. III)	कम् 'to grow thin'	कुत्त	कुन् 'to express juice'
	कून् 'to stink'		
	कुन् 'to be crooked'	कुत्त	कुन् 'to perceive'
	चन् 'to hurt'	कात् and	
(cf. III)	वे 'to waste'	हित	हो 'to cut'
	{ चिन् 'to injure' and चि 'to waste'	कृन्	कृन् 'to play'
	चि 'to waste'	कम्	चन् 'to eat'
(cf. III)	चीन् 'to be drunk'	जात्	{ जन् 'to produce' and जे 'to waste'
	गृन् 'to grind'	जीत्	ज्यो 'to instruct'
	काय् 'to shake'	जीन्	ज्या 'to become old'
	चिन् and चीन् 'to spit'	जुत्	जु 'to hurry', in the Veda.
	क्षिन् 'to gnash the teeth'	कूर्ण	{ कुर्व 'to kill' and कूर्ण 'to decay'
	क्षिन् 'to anoint'	डीन् (डीत्)	डी 'to fly'
	खन् 'to dig'	तत्त	तन् and तज् 'to contract'
	व्यान् 'to speak'		
	गम् 'to go'	तत्	तन् 'to stretch'
	वे 'to sing'	तुपित	तुम् 'to beat'
	तुम् 'to tie'	तुफित	तुम् 'to beat'
	मु and गू 'to void excrement'	तूर्त	तुर्व 'to kill', in the Veda.
	गृन्, गूर, and गुर्व 'to make an effort'	तूर्ण	{ तुर्व 'to kill' and तुर्व 'to hurry'
	यन् 'to take'	तुड	तुङ् and तुङ् 'to kill'



Participle.	Verb.	Participle.	Verb.
नुष	नुह् 'to hurt'		धि 'to drink', and
नुत	नुष 'to eat'	धीत	धि 'to think', in th
नुपित	नुम् }		Veda.
नुफित	नुम् }	धूर्ष	धुर्ष and धूर 'to hur
°त्त, cf. दत्त	fied'	धीत	धाष् 'to wash'
चाण }	चि 'to protect'	ध्यात	धि 'to think'
चात }		ध्वस	ध्वस् 'to fall'
नुपित	नुम् }	नप् 'naked'	नष् 'to be ashamed'
नुफित	नुम् }	नत	नम् 'to incline'
त्वत्त	त्वष् 'to go'	नश्च	नह् 'to tie'
धूर्ष	धुर्ष 'to kill'	नुत्त and }	गुह् 'to move'
दत्त	{ दा 'to give' and	नुन्न }	
	{ दि 'to protect'	पक्क (cf. III)	पष् 'to cook'
After prepositions, ending in		पीत	पा 'to drink'
vowels, the syllable द् may		पीन	प्याष् 'to grow fat'
be rejected and then a pre-		पूत	{ पूष् 'to stink' and
ceding ह् or च् must be leng-			{ पू 'to purify'
thened, e. g. प्रदत्त or प्रत्त,		पूर्य	पूर }
निदत्त or नीत्त, सुदत्त or		पूर्य	'to fill'
सूत्त.		पूर्य	पू }
दव्य	दव्य 'to deceive'	पृष्ट	प्रह् 'to ask'
दरिद्रित	दरिद्रा 'to be poor'	प्यान	धि and प्याष् 'to
दष्ट	दंम् 'to bite'		grow'
दित	दो 'to tie'	प्रीण (प्रीत)	प्री 'to love'
दीन	दी 'to decay'	प्रीढ	प्रऽचह्, cf. ऊढ.
दून	दु 'to suffer pain'	प्रीन	प्री 'to go'
दूर्ण	दुर्ष 'to kill'	फाष्ट	फष् 'to go'
दृढ	दृह् 'to fix'	फुल्ल and }	फष् 'to bear fruit'
दृफित	दृम् 'to afflict'	फुल्ल }	
दूत and }	दिष् 'to play'	बद्ध	बन्ध 'to bind'
दून }		बुधित	बुध् }
धित	धा 'to hold', in	बुन्न	'to perceive'
	the Veda.	भप्	भक्ष 'to break'
		भर्ष	भर्व 'to kill'
		भुप्	भुष् 'to bend'

rticiple.	Verb.	Participle.	Verb.
	{ धप् 'to fry' and भृप् 'to fall' भृप् 'to fall' भी 'to fear'	लप	{ लप् 'to be in contact with' and लप् or लप् 'to be ashamed'
	मह् 'to hold'	(उह्) लाघ	लाघ 'to be strong'
	मज् 'to dive'	(cf. III)	
त	मह् 'to hold'	लीन	ली 'to embrace'
	मन् 'to mind'	लुक्त	लुक् 'to pull out'
	मह् 'to be mad'	खून	खू 'to cut'
त	मन् 'to churn'	वक्त	वक् 'to go'
	{ मा 'to measure' and मे 'to barter'	वत	वन् 'to desire'
	मी 'to perish'	वान	वे 'to become languid'
	{ मुह् 'to deceive' and मुच 'to loosen'	विप	विप् 'to be agitated'
	{ मुर्व 'to tie' and मृ 'to kill'	विचित	व्यच् 'to deceive'
	मुह् 'to faint'	वित्त }	विह् 'to gain', 'to find'
	{ मृक् 'to clean', मृप् 'to touch', and मृष् 'to suffer'	वीत	वे 'to surround'
	मुह् and मुच 'to go'	वृक्कण	व्रच् 'to cut'
	वेह् 'to speak bar- barously'	वृत	{ वृक् 'to eat' and वृ 'to choose'
	वृह् and वृच 'to go'	प्रीण	प्री 'to choose'
	यम् 'to restrain'	व्लीन	व्ली 'to go'
	रज् 'to colour'	शयित	शी 'to sleep'
	रम् 'to sport'	शस्	{ शंस 'to tell' and शस् 'to kill'
कत	रिम्प् 'to injure'	शात	{ (शि 'to cook') and शो 'to sharpen'
ह	वक् 'to break'	शित	शो and शि 'to sharpen'
त	वह् 'to go limp- ingly'	शित }	{ शास् 'to instruct' and शिप् 'to distinguish'
		शीन }	श्री 'to coagulate', cf. ज्ञान.

Participle.	Verb.	Participle.	Verb.
मुक्त	मुक् 'to express juice' and	मुक्	मुक् 'to kill'
	मुक् 'to be pure'	सोढ	सोढ 'to bear'
मुधित	मुध् 'to purify'	साम	साम् 'to ascend'
मुभित	मुभ् 'to adorn'	साम्	साम् 'to stop'
मुष्क (cf. III)	मुष् 'to dry'	सुम्	
मून्	मि 'to grow'	सम्	(प्रः) {दीत } {दीन }
मृत	आ and त्री 'to cook', cf. आण.	सुम्	सुम् 'to stop'
मान	मी 'to coagulate'	खित	खा 'to stand'
अधित	अन् 'to loosen'	खीत	खात् 'to swell'
अव्य	अव् 'to be negli- gent'	स्यूर्ण	स्यूर् 'to thunder'
आव	आ and त्री 'to cook'	स्यूर्ण	स्यूर् 'to forget'
ऽघाढ	सह् 'to bear', in the Veda.	सम्	सम् 'to ooze'
धूत	डिक् and डीक् 'to spit'	सूत	सिक् 'to sew'
सक्त	सक् 'to adhere to', 'to go'	सस	संस 'to fall'
सधित	सध् 'to go'	सिन्ध	सिन्ध 'to kill'
सक्त in the Veda	{ सह् 'to sit'	स्युत	सिक् 'to go'
सम् common- ly		सक्त	सक् 'to embrace'
सात	सक् 'to give'	ऽस्वान्	सक् 'to sound'
सित	{ सो 'to destroy' and सि 'to tie'	स्यूर्ण	{ स्यूर् 'to forget' and सु 'to injure'
सिन् (सित)	सि 'to tie'	हत	हन् 'to kill'
सिन्ध	सिन्ध 'to kill'	हान	हा 'to go'
सीत	से 'to waste'	हित	धा 'to hold'
सुप्त	स्वप् 'to sleep'	हीन	हा 'to leave'
		हत	हे 'to call'
		हर्ण	ऊर्ण 'to be crooked'
		ह्रीन् (ह्रीत)	ह्री 'to be ashamed'
		हुत	हु 'to be crooked', in the Veda.
		हस	हाह 'to rejoice'.

§ 174. The participle of the future of the passive voice is formed by affixing to the verb **तव्य** (or **तव्य**), **जनीय**, **य** (or **ज**), or **एषिय**.

These forms have nearly the same signification, as the Latin participles in *ndus*, like *amandus*, and imply that the action, which the verb expresses, must be done, or is ordered, caused, allowed, deserves to be done.

I. The verbs in taking **तव्य** follow the rules prescribed in §§ 154, 155, 156 and Exc. 1, and § 157, 1, e. g.

According to § 154 **दातव्य** (or **दातव्य**) 'to be given, what may or ought to be given', **जेतव्य** from **जि**, **ज्ञातव्य** from **ज्ञी**, **भवितव्य** from **भू**, **करितव्य**, or **करीतव्य**, from **कृ**, **पतितव्य** from **पठ्**.

According to § 155 **ज्ञातव्य** from **ज्ञो**, **बोधयितव्य** from **बोधय**, causal of **बुध्**, **वेभिदितव्य** from **वेभिष**, second frequentative of **भिद्**, **नमस्वितव्य**, or **नमसितव्य**, from **नमस्व**, denominative.

According to § 156 **जेतव्य** from **जि**, **चयितव्य** from **चि**, **स्रोतव्य** from **स्रु**, **चवितव्य** from **चु**, **भवितव्य** from **भू**, **कर्तव्य** from **कृ**, **करितव्य**, or **करीतव्य**, from **कृ**, **स्नेदितव्य** from **स्निद्**, **बोधितव्य** from **बुध्**, **परिष्व** from **पृच्**.

According to § 156, Exc. 1 **कुषितव्य** from **कुष्**, **प्रबोधयितव्य**, **वेभिदितव्य**.

According to § 157, 1 **नमव्य** from **नम**, **भेतव्य** from **भिद्**, **क्रोधव्य** from **क्रुध्**, **योषव्य** from **युष्**, **प्रष्टव्य** from **प्रष्टृ**, **लेढव्य** from **लिह्**, **दोग्धव्य** from **दुह्**, **द्रोढव्य**, or **द्रोग्धव्य**, from **द्रुह्** (also **द्रोहितव्य**), **नष्टव्य** from **नह्**, **भष्टव्य** from **भष्ज्**, **वोढव्य** from **वह्**.

II. Before **जनीय** and **य** :—

1. Final **ज** of the verb is rejected, e. g. **बोध्य**, second frequentative of **बु**, **बोध्यनीय**, **बोध्य**. The derivative verbs ending in the affix **य** preceded by a consonant follow the rule given in § 56, 3 before **जनीय**, e. g. **वेभिष**, second frequentative of **भिद्**, **वेभिद्नीय**, **नमस्व**, denominative, **नमस्वनीय** or **नमसनीय**; before the affix **य** they reject their final **य**, e. g. **वेभिष**, **नमस्व**. The verbs ending in derivative **जय** reject this affix, e. g. **बोधय**, causal of **बुध्**, **बोधनीय**, **बोध**.

2. Before **जनीय** final **ए**, **ऐ**, and **ओ** are changed to **आ** and the initial **ज** of the affix is rejected, e. g. **जे** 'to drink' **जानीय**. Before **य**,

these diphthongs as well as final **आ** are changed to **ए**, e. g. **दा** 'to give', **दे** 'to protect', and **दो** 'to cut' make **देयं**.

3. Final **इ** and **ई** are changed before **अनीय** to **अय्**, and before **य** to **ए**, e. g. **चि** 'to collect' **चयनीयं**, **चेयं**, **नी नयनीयं**, **नेयं**.

*Exception.* Two verbs ending in **इ** take **त्वं** instead of **य** and leave the vowel unchanged, viz. **इ** 'to go' **इत्वं**, and **जि** 'to conquer' **जित्वं** (but also regularly **जेयं**), two others ending in **इ** and one in **ई** change their finals before the affix **य** to **अय्**, e. g. **क्री** 'to buy' **कृत्यं**.

4. Final **उ** and **ऊ** are changed to **अय्**, e. g. **चु** 'to move' **चयनीयं**, **च्यत्वं**. But when the participle implies 'absolute necessity', they are changed before **य** to **आय्**, e. g. **भू** **भायत्वं**.

Some verbs ending in **उ** take **त्वं** instead of **य** and leave the vowel unchanged, e. g. **सु** 'to praise' **सुत्वं**.

5. Final **अ** and **आ** are changed before **अनीय** to **अर्**, before **य** to **आर्**, e. g. **कृ** 'to make' and **कु** 'to throw', **करणीयं** (§ 16), **कार्यं**.

Some verbs ending in **अ** take **त्वं** instead of **य**, before which the vowel remains unchanged, e. g. **वृ** 'to choose' **वृत्वं**.

6. **इ** and **उ**, followed by a single radical consonant, are changed to **ए** and **ओ**, e. g. **हिद्** 'to split' **हेदनीयं**, **हेयं**, **बुध्** **बोधनीयं**, **बोयं**; **अ** followed by one radical consonant before **अनीय**, and very rarely before **य** (cf. the anomalies in 8), becomes **अर्**, e. g. **तृप्** 'to be satisfied' **तर्पणीयं** (§ 16), but **तृयं**.

*Exception* to the rules 3-6. The verbs noticed in the *Exception* to § 141 leave their vowels unchanged, e. g. **कुचनीयं**, **बुबोधिषणीयं** (§ 16), **वेभिदनीयं**, **बुध्यं**, **बुबोधिष्यं**, **वेभिष्यं**.

7. When the affix **य** is attached,

a) A radical **अ**, followed by a single radical consonant, except a labial, is lengthened, e. g. **पद्** 'to go' **पायत्वं**, but **शप्** 'to excrete' **शष्यं**.

b) The final **अ** and **अ** of those verbs which attach the termination of the participle of the perfect of the passive voice immediately, are changed to **अ** and **अ**, e. g. **पक्** 'to cook' (forming as participle of the perfect passive **पक्ता**, § 173, IV) makes **पायत्वं**, **युज्** (participle of the

perfect passive युक्त) योग्य. But the consonant is left unchanged when the participle implies 'absolute necessity', e. g. पाष्य.

8. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES  
OF THE PARTICIPLES FORMED BY त्व, अनीय, य, त्व.

Participle.	Verb.
अर्च्य 'to be praised, reverend' . . . . .	अर्च 'to praise'.
इत्थ . . . . .	इ 'to go'.
उच्य . . . . .	वद् 'to speak', in com- pounds.
ऊर्ध्ववित्तव्य or } ऊर्ध्ववित्तव्य }	ऊर्ध्व 'to cover'.
अतीक्षितव्य or अर्तितव्य } अतीक्षणीय or अर्तणीय } अतीक्ष्य or अर्तव्य }	अर्त 'to blame'.
कामयितव्य or कमितव्य } कामणीय or कमणीय } काम्य }	कम् 'to love'.
कुत्थ . . . . .	कु } 'to cry'.
कूय . . . . .	कू }
कृत्थ and regularly कार्य . . . . .	कृ 'to make'.
कृष्टव्य and regularly कर्ष्टव्य . . . . .	कृष् 'to plough'.
क्षवितव्य . . . . .	क्षु 'to sneeze'.
क्ष्ववितव्य . . . . .	क्ष्व 'to sharpen'.
खेय . . . . .	खन् 'to dig'.
गद्य (after prepositions regularly गद्य) . . . . .	गद् 'to speak'.
गुत्थ . . . . .	गु }
गूय . . . . .	गू }
गूहितव्य or गोढव्य } गूहणीय } गूह्य or regularly गोह्य }	गूह 'to cover'.
गृह्य (but generally, according to the rule, ग्राह्य) . . . . .	ग्रह 'to take'.
गोपायितव्य or गोपितव्य } गोपायणीय or गोपणीय }	गुप 'to protect'.

Participle.	Verb.
चत् . . . . .	चत् 'to search'.
चर्त् . . . . .	चुत् 'to kill'.
चर्त् (but after prepositions regularly चार्त्) . . . . .	चर् 'to go'.
चातव्य . . . . .	चाय् 'to honour'.
(उप५) चाव्य . . . . .	चि 'to collect'.
जन्य and ज्ञान्य . . . . .	जन् 'to produce'.
जित्त्व and जेय . . . . .	जि 'to conquer'.
मुष्य . . . . .	मुष् 'to love'.
उडितव्य . . . . .	उडि 'to fly'.
तव्य . . . . .	तव् 'to bear'.
त्याग्य (after the prepositions नि and प्र, also regularly त्याग्य) . . . . .	तव् 'to abandon'.
चाप्य . . . . .	चप् 'to be ashamed'.
दरिद्रितव्य } . . . . .	दरिद्रा 'to be poor'.
दरिद्र्य	
दातव्य } . . . . .	दी 'to decay'; of cor
दानीय }	also from दा, दे,
दाभ्य or regularly दम्भ्य . . . . .	दव् 'to deceive'.
दीधितव्य } . . . . .	दीधी 'to shine'.
दीध्वनीय }	
दीध्व	
दुह्य or regularly दोह्य . . . . .	दुह् 'to milk'.
दृत् . . . . .	दृ 'to respect'.
द्रष्टव्य . . . . .	दृम् 'to see'.
धूपायितव्य or धूपितव्य } . . . . .	धूप 'to fumigate'.
धूपायनीय or धूपनीय }	
धूपाव्य or धूप्य	
धूय . . . . .	धू 'to shake'.
धृत् . . . . .	धृ 'to be firm'.
नष्टव्य . . . . .	नम् 'to perish'.
(उद्५) नीय . . . . .	नी 'to lead'.
गुत् . . . . .	गु }
गूय . . . . .	गू } 'to praise'.

Participle.	Verb.
पश्यायितव्य or पशितव्य } पश्यायनीय or पशनीय } . . . . .	पश् 'to praise'.
पश्याव्य or पश्व } पश्यायितव्य or पशितव्य } पश्यायनीय or पशनीय } . . . . .	पश् 'to praise'.
पश्याव्य or पश्व } पश्यायितव्य or पशितव्य } पश्यायनीय or पशनीय } . . . . .	पश् 'to praise'.
प्यातव्य . . . . .	प्यात् 'to grow'.
भज्य and regularly भाज्य . . . . .	भज् 'to serve'.
भष्टव्य or भष्टव्य } भर्जनीय or भजनीय } . . . . .	भज् 'to fry'.
भर्ज्य or भज्य } भुज्य and regularly भाज्य . . . . .	भु 'to bear'.
भोज्य when the verb signifies 'to eat', other- wise regularly भोज्य . . . . .	भुज् 'to enjoy'.
मङ्ग्य . . . . .	मज् 'to dive'.
मद्य (but with prepositions regularly माद्य) . . . . .	मद् 'to be mad'.
मातव्य } मानीय } . . . . .	मी 'to injure', of course also from मा 'to measure' and मै 'to barter'.
मार्ज्य and मृज्य } मार्ष्टव्य and मार्जितव्य } . . . . .	मृज् 'to clean'.
मार्जनीय } मृष्टव्य or मर्ष्टव्य . . . . .	मृज् 'to touch'.
यज्य (and याज्य after the prepositions नि and प्र, otherwise regularly याज्य) . . . . .	यज् 'to sacrifice'.
यत् . . . . .	यत् 'to endeavour'.
ययितव्य . . . . .	यु 'to join'.
याज्य cf. यज्य.	
याव्य after the preposition आ . . . . .	यु 'to join'.
युज्य . . . . .	युज् 'to join'.
योज्य after the prepositions नि and प्र . . . . .	युज् 'to join'.
राज्य . . . . .	रज् 'to sound'.
रज्य and regularly रज्य . . . . .	रज् 'to receive'.



Participle.		Verb.
सातव्य } and regularly { सेतव्य }	सी	'to adhere'.
साणीय }	सयणीय }	
साय . . . . .		सप् 'to speak'.
वय (cf. उय) . . . . .		वह् 'to speak'.
वरितव्य or वरीतव्य . . . . .		वृ 'to choose'.
वर्ष्य or वृष्य . . . . .		वृष् 'to rain'.
वाय्य . . . . .		वच् 'to speak'.
विच्छादितव्य or विच्छितव्य }		
विच्छायणीय or विच्छणीय }		विह् 'to go'.
विच्छाद्य or विच्छ्य		
वृत्त्य or वार्य . . . . .		वृ 'to choose'.
वीढव्य . . . . .		वह् 'to bear'.
शक्य . . . . .		शक् 'to be able'.
श्रयितव्य . . . . .		श्री 'to sleep'.
शंस्य and शंस्य . . . . .		शंस 'to praise'.
शिष्य . . . . .		शास् 'to instruct'.
अयितव्य . . . . .		त्रि 'to go'.
सह्य . . . . .		सह् 'to endure'.
§ साय after the preposition आ . . . . .		सु 'to generate'.
सृज्य, but after the prepositions अव and सम्		
सर्ग्य . . . . .		सृज् 'to abandon'.
सोढव्य . . . . .		सह् 'to endure'.
स्पर्ष्टव्य or स्पर्ष्टव्य . . . . .		स्पृश् 'to touch'.
स्फातव्य . . . . .		स्फाच् 'to swell'.
सप्तव्य or सर्पव्य . . . . .		सृप् 'to go'.
स्रवितव्य . . . . .		स्रु 'to flow'.
स्रष्टव्य . . . . .		सृज् 'to abandon'.

## ABSOLUTIVES FORMED BY स्त्वा, य (त्वा), AND जम्.

§ 175. These forms generally denote, that the action which the verb expresses, has been done, and that some other action follows. Thus in the sentence 'having eaten he sleeps' the words 'having eaten' are expressed by the absolute.

§ 176. The verbs without a preposition affix in the absolutive त्वा; those which are compounded with prepositions, य, or, when they end in a short vowel, त्वा, e. g. भू makes भूत्वा, वि वित्वा, प्र + भू प्रभूय, सम् + वि संवित्र.

§ 177. The affix त्वा is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e. g. ज्ञा 'to know' ज्ञात्वा, वि वित्वा, गी गीत्वा, पु पुत्वा, भू भूत्वा, ज जत्वा.

Final क्व becomes ईर्, and after labials and व्, ऊर्, e. g. तृ 'to cross' तीर्त्वा, पू 'to fill' पूर्त्वा.

Final diphthongs are changed to वा, e. g. ई 'to purify' दात्वा.

Further त्वा is immediately subjoined also to many primitive verbs ending in consonants (cf. my V. G. § 914, I and Ausnahme and Bemerkung), and the finals of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive त (§ 173, I, 1), e. g. कृम् कृत्वा, मृ मृत्वा, सिष् सिष्ट्वा, सम् सम्भ्या, पक् पक्त्वा, पुक् पुक्त्वा, तक् तक्त्वा, खुम् खुम्भ्या, सिह् सीह्या, डुह् डुह्या, मृक् मृक्त्वा, मुह् मुह्या, or मुग्ध्या. Final ह्व is changed to यू, e. g. दिक् 'to play' द्यूत्वा.

The greater number of the primitive verbs with final consonants and some few of those which end in ह्, ई, ऊ, or क्व, and all the derivative verbs insert ह्, e. g. पठ् पठित्वा.

When ह् is inserted:—

1. Final ह् and ई are changed to अय्, ऊ to अव्, क्व to अर्, e. g. पू 'to purify' पवित्वा (or without ह्, पूर्त्वा).

2. Penultimate क्व is changed to अर्, e. g. पुक् 'to mix' पर्वित्वा.

3. The verbs ending in ह्व change ह् to ए, e. g. दिक् देवित्वा (or द्यूत्वा, as observed before).

4. Other verbs with penultimate ह् or उ may optionally change them to ए and ओ, e. g. लिक् 'to write' लेखित्वा, or विखित्वा, वुक् 'to sparkle' वोवित्वा, or वुवित्वा. When ह् and उ at the same time are the initial letters of the verb, they must be changed to ए and ओ, e. g. इष् 'to wish' एषित्वा (also without auxiliary ह्, इष्ट्वा). The verbs

noticed in the exception to § 141 leave their **ह** and **उ** unchanged, e. g. कुचि॒त्वा, cf. 5.

5. Final **ञ** is rejected, e. g. सोबूय सोबूयि॒त्वा, बुबोधिष बुबो॒धि॒त्वा, बोधय बोधयि॒त्वा, and the rule given in § 56, 3 applies also here, e. g. वेभिष, second frequentative of भिद्, makes वेभिदि॒त्वा, नमस्, denominative, नमस्ति॒त्वा, or नमसि॒त्वा.

6. The anomalous changes which some verbs undergo before the affix **त्वा**, are similar to those which occur in the perfect participle of the passive voice (§ 173, IV). In fact, when the termination is attached immediately, this absolutive may be formed from many anomalous verbs by simply substituting **त्वा** for **त** or **न** of the perfect participle. Thus यज् makes in the perfect participle हृष्ट, in the absolutive हृष्टा, वे उत, उत्वा, तृ तीर्ण, तीर्णा, दा दत्त, दत्ता, पा 'to drink' पीत, पीत्वा, धा हित, हिता, हन् हत, हत्वा.

This analogy however does not extend to the verbs with penultimate nasal. The rejection of the nasal is optional in the absolutive, e. g. अज् in the perfect participle अक्त, but in the absolutive अक्ता or अक्ता.

In the verbs मज् 'to dive' and नज् 'to perish' a nasal is optionally inserted before the last letter, e. g. मत्ता, or मक्ता, नद्वा, or नद्वा.

मृज् forms मार्षि॒त्वा or मृद्वा, रध् रन्धि॒त्वा.

*Observation.* In the Veda the affixes त्वाय, त्वी, त्वानम्, and त्वीनम् sometimes are substituted for **त्वा**, e. g. गम् गम्त्वाय, पा 'to drink' पीत्वी, पीत्वानम्, यज् हृदीनम्.

§ 178. Before the affix **य** (§ 176) a radical **क्** is changed to ईर् and, when preceded by labials or **व्**, to ऊर्. Final **ए**, **ऐ**, and **ओ** are changed to **आ**. Final **ञ** and the affix **अय** of the causals, verbs of the tenth conjugational class, and denominatives in **अय** are rejected, likewise the affix **य** of the second frequentative and of denominatives when preceded by a consonant, e. g.

प्र + तृ	.....	makes	प्रतीर्ष
प्र + पु	.....	"	प्रपूष
प्र + दे	.....	"	प्रदाय

प्र + स्वी . . . . .	makes प्रस्वाय
प्र + लोबुय, second frequentative of लु,	” प्रलोबुय
प्र + बोधय, causal of बुध्, . . . . .	” प्रबोध्य
प्र + वेमिष, second frequentative of मिह्,	” प्रवेमिष
प्र + जमस्, denominative, . . . . .	” प्रजमस्.

Radical ह् and उ, when followed by radical र् or ल्, are lengthened, e. g. प्र + दिव् प्रदीव्य.

*Exc.* Derivative verbs ending in the affix चय, viz. causals, verbs of the tenth conjugational class, and denominatives in चय reject only the final च, when चय is preceded by a single consonant with च before it, e. g. प्र + कचय (tenth conj. cl.) प्रकचय्य.

#### § 179. ALPHABETICAL LIST OF ANOMALOUS FORMS.

*Observation.* The sign § indicates that the following forms can be used only when the verb is compounded with a preposition.

Absolutive.	Verb.
§ हव्य . . . . .	यव् ‘to sacrifice’.
§ उच्य . . . . .	वच् ‘to speak’.
§ उव्य . . . . .	वह् ‘to speak’.
§ उव्य . . . . .	वप् ‘to sow’.
§ उव्य . . . . .	वम् ‘to desire’.
§ उव्य . . . . .	वल् ‘to dwell’.
§ ऋतीय or } . . . . .	ऋत् ‘to blame’.
§ ऋत्	
§ ऋत् . . . . .	ऋत् and ऋ ‘to go’.
§ वत् . . . . .	वत् ‘to kill’.
§ वित् . . . . .	वित् ‘to injure’.
§ वीय . . . . .	वि ‘to waste’.
§ खाय (or खन्) . . . . .	खन् ‘to dig’.
§ गत्य (or गम्य) . . . . .	गम् ‘to go’.
§ गृह्य . . . . .	ग्रह् ‘to seize’.
§ गोपाय्य (or गुप्य) . . . . .	गुप् ‘to protect’.
§ घृत् . . . . .	{ घृत् ‘to shine’ and घृ ‘to sprinkle’.
§ जागय् . . . . .	जागु ‘to wake’.

Absolute.	Verb.
§ जाय (or जल) . . . . .	जन् 'to produce'.
§ तल . . . . .	तन् 'to stretch'.
§ तुल . . . . .	तुन् 'to eat'.
§ धूमाय (धूय) . . . . .	धूप 'to fumigate'.
§ तल (or नल) . . . . .	तन् 'to incline'.
§ पलाय (or पल) . . . . .	पन् }
§ पलाय (or पल) . . . . .	पन् } 'to praise'.
§ पूछ . . . . .	प्रच्छ 'to ask'.
§ झूय, in the Veda, . . . . .	झु 'to leap'.
§ भुज्ज . . . . .	भ्रज्ज 'to fry'.
§ मल . . . . .	मन् 'to mind'.
§ माथ . . . . .	मि 'to throw' and मी 'injure' (of course also from मा 'to measure' and मे 'to barter').
§ मल (or मल) . . . . .	मे 'to barter'.
§ यल . . . . .	यन् 'to restrain'.
§ यूय, in the Veda, . . . . .	यु 'to join'.
§ रल . . . . .	रन् 'to sport'.
§ लम्भ, only after the preposition आ and sometimes after उप, otherwise regularly लम्भ . . . . .	लम् 'to receive'.
§ लाय (or लीय) . . . . .	ली 'to adhere'.
§ वल . . . . .	वन् 'to desire'.
§ विध . . . . .	वध् 'to deceive'.
§ विच्छाय (or विच्छ) . . . . .	विह् 'to go'.
§ विध . . . . .	वध् 'to hurt'.
§ वीय, optionally after the prepositions परि and सम्; otherwise regularly व्वाय . . . . .	वे 'to surround'.
§ वृच्छ . . . . .	वृच्छ 'to cut'.
§ वृल . . . . .	{ वृन् 'to eat' and वृ 'to choose'.
§ शल . . . . .	शी 'to sleep'.

Absolutive.	Verb.
§ शिक्ष . . . . .	शास् 'to teach'.
§ मूष . . . . .	मिश्र 'to grow'.
§ दाय (or दान्) . . . . .	दा 'to give'.
§ सुष . . . . .	स्वप् 'to sleep'.
§ हन् . . . . .	हन् 'to kill'.
§ ह्व . . . . .	ह्वे 'to call'.

The verbs which are enumerated in my V. G. § 154, 2, 2, reject their penultimate nasal, e. g. दान् 'to stop' विष्टम् (cf. § 17).

§ 180. Before the affix चम् the verb undergoes the same changes as before the termination इ of the third person singular of the passive aorist (cf. § 166). Thus दा 'to give', दे 'to protect', दै 'to purify', and दो 'to cut' make in the third person singular of the passive aorist चदायि, in the absolutive दायम्, जि अजायि, जायम्, गु अनायि, नायम्, छ and कृ अकारि, कारम्, पत् अपाति, पातम्, छिद् अछिदि, छेदम्, गुह् अतोदि, तोदम्, ह्व् अदशि, दर्शम्. For some exceptions see my V. G. § 916.

Generally this absolutive is repeated, whereupon the second word rejects its accent and is compounded with the first. The compound then signifies 'having performed repeatedly the action which the verb implies', e. g. चायंचायम्, from चि 'to collect', 'having collected repeatedly'.

#### INFINITIVE.

§ 181. The infinitive is formed by attaching to the verb the affix तुम्, before which the verb undergoes the same modifications as before the affix of the first active future, ताक्षि &c.

Thus according to § 154 दा makes दातुम्, जि जेतुम्, क्षि क्षातुम्, कृ भक्षितुम्, कृ चरितुम् or जरीतुम्, पत् पतितुम्. According to § 155 हो जेतुम्, बोधय बोधयितुम्, वेभिय वेभिदितुम्, नमस्, denominative, ज्ञप्सितुम् or नमसितुम्.

According to § 156 जि makes 1  
 1. कृ चरितुम्, भू भवितुम्, छ 1  
 2. क्षिदितुम्, कुक्ष् कोक्षितम्. पत् पा 1  
 3. भिक्षुम्, कुक्षोधि 3  
 According to Exc. 1

According to § 157, 1 गम् makes गन्तुम्, भिद् भेत्तुम्, कुध क्रोद्धुम्, युज् योक्तुम्, ग्रह् ग्रह्णुम्, सिद् लेद्धुम्, दुह् दोग्धुम्, द्रुह् द्रोद्धुम् or द्रोग्धुम् (also with inserted ह्, द्रोहिद्धुम्), नह् नह्णुम्, अज् अज्णुम्, वह् वोद्धुम्.

The anomalies are similar to those which occur in the first future, cf. § 160, e. g. ऊर्ण्वितुम् or ऊर्ण्वितुम् in analogy with the first future Parasm. ऊर्ण्वितासि or ऊर्ण्वितासि, अतीयितुम् or अतीयितुम् &c.

§ 182. Further the dative singular of any primitive abstract noun may be used in the sense of the infinitive, e. g. इष्टवे, dative of इष्टि 'the wish', properly 'to the wish' in the sense of 'to wish'.

§ 183. In the Veda infinitives are formed also by the affixes:—

तवे, e. g. कर्तवे from कृ 'to make'.

तोस्, e. g. स्थातीस् from स्था 'to stand'.

तवे, e. g. पातवे from पा 'to drink'.

अम्, e. g. आरुहम् from रुह् 'to mount' with the preposition आ.

ए, e. g. दृशे from दृश् 'to see'.

अस्, e. g. विलिखस् from लिख् 'to write' with the preposition वि.

ऐ, e. g. प्रखी from खा 'to speak' with the preposition प्र.

खी, e. g. रोहिष्ये from रुह् 'to mount'.

से, e. g. वचे from वह् 'to bear'.

असे, e. g. चयसे from चि 'to collect'.

अधी, e. g. यजधी from यज् 'to sacrifice'.

Cf. my V. G. § 919.

[See the corresponding 'Table of Conjugation'.]

## APPENDIX.

### SOME VERBAL FORMS OF THE VEDA.

§ 184. The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, e. g. potential of the perfect बभूवाम्, imperative बभूतु (cf. my V. G. § 837); potential of the first form of the aorist भूयाम्, of the second aorist रुहेयम् from रुह् 'to ascend', of the third aorist भूशुयाम् from श्वि 'to grow', of the sixth aorist आशिषीमहि from the verb आश् 'to increase', of the seventh aorist तद्विम from the verb तृ 'to cross' (cf. my V. G. § 861); imperative of the first

aorist **श्रोतु** from **श्रु** 'to hear', of the third aorist **वोचतु** from **वच्** 'to speak', **पुपुरन्तु** from **पृ** 'to fill', of the fourth aorist **खोषन्ति** from **खु** 'to praise', **श्रोषन्तु** from **श्रु** 'to hear', of the fifth aorist **सन्निषन्तु** from **सन्** 'to give', of the seventh aorist **धुचस्व** from **दुह** 'to milk' (cf. ib. § 862).

The potential of the second future **धक्षेत्** from **दह** 'to burn' occurs in Epic poetry, and even in the Panchhatantra **वक्षेत्** from **वह** 'to bear'.

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, e. g. **वावुधधी**, **जेजे**, **रोहिषी**, from the verbs **वृध्** 'to increase', **वि** 'to conquer', and **रह** 'to mount' (cf. my V. G. § 919).

Likewise occur some participles of the aorist, e. g. of the first aorist **खान्त्** from **खा** 'to stand', **गमन्त्** from **गम्** 'to go', of the second aorist **वृधन्त्** from **वृध्**, of the third aorist **पीप्यान्** (from **पायय**, causal of **पा** 'to drink', cf. § 137 **अपीप्यन्**), of the fourth or seventh aorist **हासमान्** from **हा**, of the fifth aorist **सन्निषन्त्** from **सन्**, of the seventh aorist **कचमास** from **कच्** (cf. my V. G. pp. 410, 411, n. 2).

§ 185. Further, the Vedas have a special mood which corresponds to the Greek subjunctive. It is formed:—

1. By inserting **ञ** (or **ञा** before **च्** and **म्**) before the personal terminations, which combines with a preceding **ञ** or **ञा** to **ञा**, e. g. present indicative **हन्ति**, subjunctive **हन्ति**, indic. **बोधति**, subj. **बोधाति** (for *bodha-a-ti*).

2. By changing optionally the final **ए** of the terminations to **ऐ**, e. g. pres. indic. **यजते**, subj. **यजाते**.

3. By using in the second conjugation generally the strong form (cf. §§ 82, 83), e. g. pres. indic. **धुचे** (for *duh + se*), subj. **दोहसे** (§ 83, 1), indic. **युङ्क्ते** (for *yunj + te*), subj. **युनजते** (§ 83, 4).

4. In the imperfect and the aorist the augment is rejected, e. g. imperf. indic. **अभरत्**, subj. **भरात्** (for *bhara-a-t*), indic. **अगच्छन्**, subj. **गच्छान्**, **अवङ्गन्** (frequentative of **गम्**, for *अवङ्गम् + त्*), subj. **वङ्गमत**; first aorist indic. **अभूत्**, subj. **भुवत्**, third aorist indic. **अववर्तत्**, subj. **ववर्तात्** (for *vavarta-a-t*), fifth aorist indic. **आवीत्** (contracted from **आविषीत्**, § 139, which stands for original **आविष् + त्** without the insertion of the auxiliary **ई**), subj. **अविषत्**.



5. Further, the subjunctive of the aorist has often the personal terminations of the present (cf. the Greek subjunctive), e. g. third aorist indic. ववोचत्, subj. ववोचति (cf. my V. G. § 860).

A subjunctive of the perfect is formed from वृध् and irregularly from पृच्, viz. ववृधन्ते, पपृचासि (cf. my V. G. § 837 and Rig-Veda I, 141, 11).

§ 186. Lastly the Vedas show also a past-perfect, formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e. g. from the third pers. plural of the perfect Átm. पेचिरे past-perfect अपेचिरन् (Atharva-Veda V, 18, 11), from the verb पच् 'to cook'; third pers. sing. perfect Par. आनर्ष, past-perfect आनर्षत् (Taittir. Ár. 2, 9), from the verb ऋष; from the second pers. sing. perf. Átm. सुषुपिषे, past-perf. सुषुप्षास् (Pâraskara in Z.D.M.G. [Journal of the German Oriental Society] VII, 533, 37).

#### PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb. These nouns are called primitive nouns. The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V.G. §§ 250-425.

The crude form of the verb sometimes is left unchanged, e. g. वृक् + क्त makes वृक्क; sometimes it undergoes changes analogous to those which occur in the conjugational forms. Final ह् and ई become ए before consonants, and इय्, अय्, and आय् before vowels, e. g. गी + नृ नेतृ, भी + अस भियस, जि + अ जय, गी + अक गायक. Final उ and ऊ in the same way become ओ, उव्, अव्, and आव्; final ऋ and ॠ become अर्, आर्, and र्, and ॡ besides इर्, ईर्, उर्, and ऊर्; final ए, ऐ, and ओ become अ, after which as well as after an original अ ए is often inserted, e. g. दा, or दो + अ, make दाअ. Penultimate ह् followed by a single radical consonant is often changed to ए, उ to ओ, ऋ to अर्, e. g. वृध् + अक makes वोधक, वृध् वर्धक. Penultimate अ

before a single radical consonant is often lengthened, e. g. ज्वल् + च makes ज्वाल्.

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing च to ह, व to उ, र to ऋ, and by rejecting final or penultimate nasals, e. g. प्रह् + चा makes पुच्छा, गन् + ति गति, खंस + ति खसि.

Many verbs insert the vowel ह before the affixes which begin with a consonant, except semivowels, nasals, or स्. When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94-102. For further details see my V. G. § 54 sqq. and § 363 sqq.

#### SECTION IV. COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS.

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ 64-187, may be combined or composed with the prepositions and similar words, which will be specified in §§ 189 and 190.

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist, second future, conditional, or precative, in general is not composed with the verbal form, e. g. प्र भवति. But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word, these tenses are composed with the preceding preposition or prepositions or similar words, e. g. यः प्रभवति *yāḥ* (relative pronoun) *prabhāvati*, समुद्भवति *samudbhavati* (where *sam* and *ud* are prepositions).

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be composed with the preceding prepositions or similar words, e. g. periphrastic perfect प्रभवयाम् (चास &c.), first future प्रभवितासि &c., participle present प्रभवन्, participle of the passive perfect प्रभूत, a primitive noun (§ 187), e. g. प्रभूति.

§ 189. The prepositions which may be combined or composed with the verbal forms and derivatives, are:—

अति, 'beyond, over'.	दुस्, 'badly'.
अधि, 'above, over'.	नि, 'in, down'.
अनु, 'after'.	निस्, (down) 'out, without'.
अन्तर्, 'between, under'.	परा, 'away, back'.
अप, 'away, from'.	परि, 'round about'.
अपि, 'to, on'.	प्र, 'before'.
अभि, 'to, unto, opposite'.	प्रति, (opposite) 'to, back'.
अव, 'down, off'.	वि, 'asunder'.
आ, 'near to'.	सम्, 'together'.
उद्, 'upward, out'.	सु, 'well'.
उप, 'down, under, near'.	

As prepositions अद्स् (there), असम् 'down', तिरस् 'across, under', अत् 'belief', अच्छे 'to', and some others (cf. my V. G. § 241) are prefixed to some verbs.

*Observ.* 1. The verbs स्था 'to stand', स्या 'to stop', and in the Veda स्कृद् 'to ascend' reject their स्, when preceded immediately by the preposition उद्, e. g. उत्थास्यति, second future (although not compounded, § 188), उत्थानु (compounded with the primitive noun स्थातु), but उद्स्थात्, first aorist.

2. The prepositions प्र, परा, and परि, when prefixed to the verb अय् 'to go', change their र् to ल्, e. g. ज्ञायति, पलायति. In निस् (निः), which, according to § 28, must change its final : (for the original स्) to र्, this change is optional, निरय or निलय, a primitive noun.

3. The prepositions अधि, अपि, and अव sometimes reject the initial, e. g. पिधान (for apidhāna), a primitive noun.

4. The verbs कृ 'to make', कृ 'to throw', and तुम् 'to hurt', when preceded by the prepositions अप, उप, परि, प्रति, or सम्, generally insert स्, which, according to § 17, must become ष् after परि and प्रति, e. g. संस्करोति, परिष्करोति.

5. Before some nouns the finals of the prepositions are lengthened, e. g. अतिऽसार becomes अतीसार (cf. my V. G. p. 142).

§ 190. The verbs **अस्** 'to be', **भू** 'to become', and **कृ** 'to make' may be combined or composed after the rule given in § 188:—

I. With every noun, e. g. **वधू** 'a wife' **वधू करोति** 'he makes somebody a wife' (not composed), **यो** (pronoun relative) **वधूकरोति** (composed), **वधूकृत** (composed).

A final **अ** or **आ** of the prefixed noun is changed to **ई**, final **इ** and **उ** are lengthened, and final **अ** is changed to **री**, e. g. **सुक्क** 'white' **सुक्की भू**, **सुचि** 'pure' **सुची भू**, **मृदु** 'soft', **मृदू भू**, **मातृ** 'mother' **मात्री भू**.

All other nouns are modified according to the phonetic rules given in §§ 19-36 and 192. A final **ञ्** is rejected and the preceding vowel treated according to the rules which we have just given, e. g. **राजन्** prefixed to **भू** makes **राजी**.

II. With some words imitating sounds, e. g. **पटत्** 'the sound of a flapping elephant's ear'. These words are repeated and **अ** is substituted for the final **अत्**, e. g. **पटत्पटा करोति**, **पटत्पटाकृत**.

III. With other words, some of which are used with **कृ** only (cf. ny V. G. §§ 244, 245).

## CHAPTER II. THE NOUN.

### SECTION I. CRUDE FORMS OF THE NOUNS.

§ 191. The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, § 193); they are simple, or compound; they differ in gender, being masculines, feminines, or neuters.

§ 192. I. For the PRIMITIVE NOUNS see § 187.

#### II. SECONDARY NOUNS.

§ 193. The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes. The

secondary affixes have been enumerated and their application has been shown in my V. G. §§ 426-665.

They are subjoined immediately to nouns ending in vowels. Before affixes which begin with a vowel, diphthong, or य्, final अ, आ, इ, and ई are rejected, e. g. अङ्कुर + इत makes अङ्कुरित. Final उ and ऊ are changed to अच्, e. g. अङ्गु + य अङ्गुतच्. Final ऋ is changed to ए, e. g. पितृ + य पित्र्य. Final ऐ to आच्, औ to अच्, and औ to आच्.

Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, e. g. राजन् 'king', of which the plural locative is राजसु, makes with the secondary affix त्व, राजस्व 'the condition of a king, sovereignty'. For the phonetic changes of final and initial consonants see §§ 19 and 25-36. Final र् or स् of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

*Exceptions:—*

1. Nouns ending in अच् and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels, diphthongs, or य्, the form which they have before the termination of the instrumental of the singular, e. g. प्राच् + ईन = प्राचीन (instrum. sing. प्राचा *prāch-ā*), प्रत्यच् + ईन = प्रतीचीन (instrum. sing. प्रतीचा *pratīch-ā*).

2. मद्, before hard letters (§ 12) मत्, is substituted for the singular of the pronoun of the first person, अस्मद्, before hard letters अस्मत्, for the dual and plural, त्वद्, before hard letters त्वत्, for the singular of the pronoun of the second person, युष्मद्, before hard letters युष्मत्, for the dual and plural, e. g. with ईय, मदीय 'mine', अस्मदीय 'our' (dual and plural of two and more), त्वदीय 'thine', युष्मदीय 'your' (dual and plural).

3. Final त् and स् are left unchanged (contrary to § 33 and § 28, Exc.) before the secondary affixes वन्, विन्, and वच्, e. g. विद्युत् + वन् विद्युत्वन्, तेजस् + विन् तेजस्विन्.—Final इस् and उस् change their स् to ष् before the affix मन्, e. g. ज्योतिस् + मन् = ज्योतिष्मन्.

4. The change of final क्, ट्, त्, and प् to the homogeneous nasal, which is optional according to § 33, must take place before

secondary affixes beginning with a nasal, e. g. **त्वक्** with the affix **मय** becomes **त्वक्मय** (for **त्वक् + मय**, the locative plural being *tvak-shu*, cf. § 193).

§ 194. In the greatest part of the secondary nouns the vowel of the first syllable is changed, viz. **अ** to **आ**; **इ**, **ई**, and **ए** to **ऐ**; **उ**, **ऊ**, and **ओ** to **औ**; **ऋ** to **आर्**, e. g. **शिव + अ** becomes **शैव** (cf. § 193), **पृथिवी + अ** **पार्थिव** (cf. § 193).

If the first syllable contains a **य्** or **व्**, deduced from an original **इ**, **ई**, **उ**, **ऊ**, **य्** is changed to **ऐय्**, and **व्** to **औव्**, e. g. **व्यसन** (from **वि + असन**, according to § 22) with secondary **अ** makes **वैयसन**, **स्वय** (from **सु + अय**, § 22) **सौवय**.

Some other words follow this analogy, though their **य्** and **व्** are of different origin, e. g. **द्वार** 'the door' with secondary **इक्** becomes **दौवारिक**.

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members. For these and other irregularities cf. my V. G. § 588.

### III. COMPOUND WORDS.

§ 195. The compound words may be divided into two general categories. The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action or restricting or determining in any other manner the action or condition which the verb expresses, e. g. **प्रभु** 'strong' from the verb **भू** 'to be' with the preposition **प्र** 'before', **शत्रुघ्न** 'a slayer of enemies' from **शत्रु** 'enemy' and **हन्** 'to kill, to slay'. Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither **भु**, nor **घ्न** exist as simple words.

§ 196. The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words and retain in their composition, or originally retained, the signification which they have when used singly, e. g. **देव** 'god' + **पुत्र** 'son' **देवपुत्र** 'a son of a god'.

The words forming compounds of this category are either nouns, viz. substantives, adjectives, participles, numerals, pronouns, or inde-

clinables, viz. prepositions, absolutes, infinitives, particles, and sometimes even verbal forms.

These compounds, except those of the copulative or Dvandva-class (§ 197), which may comprise two, three, and more members, consist of two members, each of which again may comprise two members. Thus **अनेकयजमानप्रदत्तसूक्ष्मवस्त्रविक्रयवशात्** is a compound belonging to the second species of the second class, the Tatpurusha *παιρ' ἐξουχίῃ* (§ 204), the first member of which comprises the words from **अनेक** up to **विक्रय**, and the second member of which is **वशात्** 'by way of'. The first member is also a compound of the same species, having as its first part the words from **अनेक** up to **वस्त्र**, and as its second **विक्रय**, 'the selling' of that which the first member implies. The latter is a compound of the first species of the second or Karmadhāraya class (§ 201), consisting of **अनेकयजमानप्रदत्त** and **सूक्ष्मवस्त्र**. This second member is a compound of the same species, has as its former member **सूक्ष्म** 'fine' and as its second **वस्त्र** 'cloth', and signifies 'fine clothes'. The first member, **अनेकयजमानप्रदत्त**, is again a compound of the second species of the second or Tatpurusha-class, consisting of the members **अनेकयजमान** and **प्रदत्त**; the latter is the perfect participle of the passive voice of **दा** with the preposition **प्र** meaning 'given'. The first member is a compound of the first species of the second class, having as first member **अनेक** and as second member **यजमान** 'an employer of priests for sacrifices', or 'a sacrificer'. **अनेक** finally is also a compound of this species formed by the negative **अन्** and **एक** 'one' and signifying 'many'. The whole compound signifies 'by way of selling (of) the fine clothes given (to him) by many sacrificers'.

Almost all nouns, when used as first members of a compound, take the crude form. The nouns ending in consonants take that which they have before the termination of the locative of the plural, e. g. **राजन्** 'king', compounded with **पुत्र** 'son', makes **राजपुत्र** (locative plural **राजसु** *rāja-su*). The pronouns of the first and second person substitute the forms **मद्**, **अस्मद्**, **त्वं**, **युष्मद्**, in the same signification and manner as in § 193, Exc. 2, e. g. **मत्पुत्र** 'my son' **अस्मत्पुत्र** 'our son'. For the phonetic changes cf. §§ 19-36.

For **न** 'not', which can be used as first member only, **अन्** is sub-

stituted before vowels and च before consonants, e. g. सङ्ग 'right' असङ्ग 'not right', पुत्र 'son' अपुत्र 'not having a son', 'childless'.

कु, कद् (particularly before vowels), क्व, and का, derived from the interrogative pronoun, are prefixed to nouns in the signification of 'bad', e. g. कुपुत्र 'a bad son'.

For सह 'with' and समान 'equal', forming the first part of a compound, commonly is substituted स, e. g. सपुत्र 'being with sons'.

Final vowels of the first member sometimes are lengthened, e. g. मणिऽकर्ण makes मणीकर्ण. Sometimes they are shortened.

Some nouns, ending in consonants, when used as second members, subjoin च, e. g. अप् 'water' ऽ अप, च्च 'a verse' ऽ च्च.

This category of compounds comprises three classes.

#### FIRST CLASS: COPULATIVE COMPOUNDS (called द्वन्द्व).

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and', e. g. 'Bhîshma, Arjuna, and Yudhishthira' may form a compound भीष्मार्जुनयुधिष्ठिर.

They take generally the terminations of the dual, if there are two objects, of the plural, if there are more than two, e. g. 'Bhîshma and Arjuna' भीष्मार्जुनी, nominative dual, 'Bhîshma, Arjuna, and Yudhishthira' भीष्मार्जुनयुधिष्ठिरास्, nominative plural, 'the Kshatriyas and the Vaiçyas' (names of two Hindu castes) क्षत्रियवैश्यास्, plur. nom. In this case the compound has the gender of its last part.

But a compound of this class may also become a singular of the neuter gender, e. g. पाणि 'hand' and पाद् 'foot' पाणिपादम् 'hand and foot', nominative singular.

Observ. 1. Crude forms ending in च्च, when followed by another crude form ending in च्च, or by पुत्र, change their final च्च to चा, e. g. पितृ 'father' before मातृ 'mother' or पुत्र पितामातृ, पितापुत्र.

2. Crude forms ending in च्, छ्, ज्, झ्, ङ्, ष्, or ह्, when forming\* the last member, and the compound being a neuter singular, subjoin च्, e. g. वाक् ऽ त्वच् makes वाक्त्वच्, nominative singular.

Sometimes च् is subjoined also to other final consonants, and even when the compound takes the terminations of the dual or plural.



रात्रि fem. 'night', being the last member, substitutes रात्र and the compound becomes masculine, e. g. अहर्ऽरात्रि, with irregular change of the final syllable of the first member, makes अहोरात्र msc. (but also neuter, cf. the Sanskrit Dictionary published in St. Petersburg s. v.) 'day and night'.

#### SECOND CLASS: DETERMINATIVE COMPOUNDS (called तत्पुद्गल).

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199. When the determinative (i. e. the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound, e. g. राजर्षि, composed of राजन् 'king' and ऋषि 'a saint', signifies 'a saint belonging to the order of the kings', देवर्षि, composed of देव 'a god' and ऋषि, 'a saint belonging to the order of the gods', नीलोत्पल, composed of नील 'blue' and उत्पल 'lotus', 'blue lotus', ईषत्पिङ्गल 'a little (ईषत्) brown (पिङ्गल)', सुकृत 'well (सु) done (कृत)'.

When the determinative member is used in the sense of a case, governed by the second member, we shall call the compound an inflectional compound, e. g. राजपुरुष, composed from राजन् 'a king' and पुरुष 'a man', properly 'the king's man', 'a watchman'.

§ 200. The terminations of some crude forms, when forming the second member, are changed. Thus सखि 'a friend' becomes ऽसख; गो 'cow', by adding च, ऽगव; नौ 'a ship' in the same way ऽनाव; अनस् 'a cart' ऽअनस; राजन् rejects its final न् (cf. my V. G. § 639).

#### SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPositionAL COMPOUNDS (called कर्मधारय).

§ 201. When the determinative word signifies 'good' or 'bad', it is put as the second member (contrary to § 198), e. g. भरत 'one belonging to the family of the Bharatas' and श्रेष्ठ 'best' becomes भरतश्रेष्ठ 'the best Bharata', राजन् 'king' and अधम 'meanest' राजाधम 'a very mean king'.

Compounds of this species may also consist of words which express actions immediately succeeding one another, e. g. **स्नातानुक्षिप्त** 'first bathed (स्नात) and then anointed (अनुक्षिप्त)'.  
 They are also formed to express comparison, e. g. **वनश्याम** 'as black (श्याम) as a cloud (वन)'.

When the comparison of two objects is declared to hold good in every point and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, e. g. **पुरुषव्याघ्र** 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र)'. We may call this kind of compounds: *Compositio Karmadhâraya comparativa*.

§ 202. For **महन्त्** 'great', being the first member, is substituted **महा**, e. g. **महाराज** 'a great king'.

#### NUMERAL COMPOUNDS (called द्विगु).

§ 203. The compounds, in which the determinative word is a numeral, form a subdivision of this species. Any numeral, except **एक** 'one', may form its first member. These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in **ई**, e. g. **चतुर्** 'four' and **युग** 'age' **चतुर्युगम्**, nominative sing. neuter, 'the four ages', **पञ्च** 'five' and **तीर्थ** 'a place of pilgrimage' **पञ्चतीर्थी**, nom. sing. fem., 'any five principal places of pilgrimage' (see Wilson's Dictionary s. v.). Or they are used as adjectives signifying 'having the value, measure, weight &c. of', e. g. **पञ्च** 'five' and **कपास** 'cup' = **पञ्च-कपास** (adjective, crude form) 'measured by five cups'.

When the compound becomes a substantive of the neuter gender, or an adjective, final **आ**, **ई**, and **ऊ** of the last component are shortened, e. g. **द्वि** 'two' + **खारी** 'a measure of grain' = **द्विखारि**. **गो** 'cow', being second member, becomes **गु**, e. g. **द्विगु**, adj., 'of the value of two cows'.

#### SPECIAL RULES FOR THE SECOND SPECIES OR INFLECTIONAL COMPOUNDS

(called तत्पुरुष *κατ' ἐξοχήν*).

§ 204. Words in the sense of the genitive case may be composed

with almost any other word as governing member, e. g. **देवपुत्र** 'a son (पुत्र) of a god (देव)'.

Compounds, the first part of which stands in the sense of another case, occur much seldomer. For the instances, in which words in such relations may be compounded, see my V. G. §§ 652, 653. Thus the first member has the sense of an accusative in **ग्रामग्राह** 'one who has reached (ग्राम) a village (ग्राम)', of an instrumental in **धान्यार्थ** 'wealth (अर्थ) by grain (धान्य)', of a dative in **द्रुपदाय** 'timber (दाय) for a stake (द्रुप)', of an ablative in **स्वर्गपतित** 'fallen (पतित) from heaven (स्वर्ग)', of a locative in **खासीपक्क** 'boiled (पक्क) in a pot (खासी)'.

§ 205. This class includes also some compounds, the first member of which governs the second, and is

1. A preposition, e. g. **अतिराज** 'surpassing (अति, properly 'over') the king' (cf. § 200).
2. A participle, e. g. **भरद्वाज** 'bringing (भरद्वा, cf. § 196) wealth (वज)'.

Compounds of the latter kind are used in the Veda only.

The compounds of both kinds become adjectives, which shorten a final **आ, ई, ऊ** of the last component as in § 203.

### THIRD CLASS: RELATIVE COMPOUNDS (called **वङ्गनीहि**).

§ 206. A determinative compound may be used as the attribute of a substantive and consequently become an adjective, e. g. the **Karmadhâraya**-compound **महाबाहु** 'a great (महा, cf. § 202) arm (बाहु)' may immediately be used also as the attribute e. g. of a mighty king in the sense of 'great-arm-ed', 'having a great arm'; **पीताम्बर**, also a **Karmadhâraya**, 'a yellow (पीत) cloth (अम्बर)', as the attribute e. g. of **Çiva** 'yellow-cloth-ed'; the **Tatpurusha**-compound **स्त्रीप्रमाण** 'authority (प्रमाण) of a wife (स्त्री)' as the attribute e. g. of a doctrine 'wife-witness-ed', 'a doctrine whose authority is a wife'.

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being deplaced (for which cf. my V. G. §§ 673-677) and the word being changed from a substantive

to an adjective, e. g. स्त्रीप्रमाण (§ 206), being as Tatpurusha a neuter, becomes as Bahuvrīhi an adjective.

When the latter change takes place, the shortening of final ञ, ई, and ऊ of the last component and the changing of final गो 'cow' to गु takes place as in § 203, e. g. दीर्घजङ्घा, fem. Karmadhāraya, 'a long leg', becomes as Bahuvrīhi दीर्घजङ्घ (‘long-legg-ed’) ‘having a long leg’. But many words necessarily or optionally add the affix क, which is generally employed for the formation of adjectives. Thus nearly all the compounds ending in ञ must add it, e. g. ख्यातभर्तु ‘a renowned husband’ (Karmadhāraya), as relative compound (Bahuvrīhi) makes ख्यातभर्तुक ‘having a renowned husband’. But सुख्यमाळा ‘a beautiful garland’ (Karmadhāraya) may become either सुख्यमाल or सुख्यमालक ‘having a beautiful garland’.

Some compounds of this class change the termination of the second members. Thus we have:—

ऽ अक्ष	instead of अक्षि ‘the eye’.	ऽ धन्वन्	instead of धनुस् ‘a bow’.
ऽ अञ्च	” ” अञ्चि ‘an edge, a corner’.	ऽ धर्मन्	” ” धर्म ‘law’.
ऽ ईर्मन्	” ” ईर्म ‘a wound’.	ऽ नस	” ” नासिका ‘the nose’.
ऽ ककुद्	” ” ककुद् ‘a sum- mit’.	ऽ नाभ	” ” नाभि ‘the navel’.
ऽ काकुद्	” ” काकुद् ‘the palate’.	ऽ नेच	” ” नेतु ‘a guide’.
ऽ कुच	” ” कुचि ‘the belly’.	ऽ पद् and ऽ पाद् }	” ” पाद् ‘a foot’.
ऽ गन्धि	” ” गन्ध ‘smell’.	ऽ प्रजस्	” ” प्रजा ‘progeny’.
ऽ चतुर	” ” चतुर् ‘four’.	ऽ मूर्ध	” ” मूर्धन् ‘the head’.
ऽ जम्बन्	” ” जम्ब ‘a tooth’.	ऽ मेधस्	” ” मेधा ‘under- standing’.
ऽ घु	” ” जानु ‘the knee’.	ऽ सकष	” ” सक्षि ‘the hip’.
ऽ दन्	” ” दन्त ‘a tooth’.	ऽ हल	” ” हलि ‘a furrow’.
ऽ दिव	” ” दिवन् ‘the day’.	ऽ हृद्	” ” हृदय ‘the heart’.

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, e. g. ‘a fifth consort’ (Karmadhāraya) would be पञ्चमभार्या, but ‘having a fifth wife’ (Bahuvrīhi) पञ्चमीभार्य with the sign of the feminine (§ 261)

added to the first member. The feminine termination is subjoined to the first member also in some other instances, cf. my V. G. § 667.

For महन् 'great', being the first member, is substituted महा, as in § 202.

#### APPENDIX.

§ 208. In order to express the continual repetition of an action, or the continual reoccurrence of the same object, the word signifying it is doubled and thus forms a compound, the second part of which loses its accent, e. g. पचति 'he cooks', पचतिपचति 'he cooks continually', ग्रामः 'a village', ग्रामीग्रामः (§ 28, Exc.) 'one village after the other'.

पर and अन्य 'another' are repeated and form compounds in a similar manner, signifying 'one another'. But then the first member is put in the nominative singular masculine (§ 222, 1), e. g. परस्पर (at the same time without changing the original स् to Visarga (:)), अन्योन्य (§ 28, Exc. and § 23). इतर 'another' doubles the crude form इतरेतर.

The particle इव 'like as' is compounded with the preceding word, e. g. राजा इव राजिव (§ 21, 1) 'like a king'.

#### IV. GENDER. FORMATION OF FEMININES AND NEUTERS.

§ 209. The crude forms ending in अ are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ, e. g. जय 'victory', from जि 'to conquer'.

Neuters are the primitive nouns formed by the affix अन, e. g. वचन 'speech' from वच् 'to speak'. Those abstract nouns only, which are derived from verbs formed by the affix अय, become feminines by lengthening the final अ, e. g. कारणा from कारय, causal of कृ.

Neuters are further the collective and abstract nouns formed by secondary अ. Those formed by the secondary affix य may be of the neuter or feminine gender. In the latter case they take the termination ई (§ 210), before which य, when preceded by a consonant, is rejected, e. g. मैत्र्य 'friendship', ntr., or मैत्री, fem.

Most crude forms ending in आ are feminines. Very few are sub-

stantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Crude forms of substantives ending in **इ** are of the masculine and feminine, very few of the neuter gender.

The words in **ई** are, like those in **आ**, mostly feminines; very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Those in **उ** mostly are masculines.

Those in **ऊ** are nearly all feminines; some few masculines.

Substantives in **ऋ** are mostly masculines, some are feminines, very few neuters.

**ऐ** 'wealth', the only substantive in **ऐ**, is masculine, **खो** 'heaven' fem., **गो** 'ox, cow' msc. and fem.—**ग्ली** 'moon' masculine, **नी** 'ship' feminine.

The substantives ending in **अन्** are masculines; those in **मन्** mostly neuters. Of the latter gender is also the greatest part of those in **अस्**, **इस्**, and **उस्**. The substantives ending in other consonants, the number of which is very small, are mostly feminines; some also masculines or neuters (cf. my V. G. § 707 sqq.).

Compound substantives have, with few exceptions, the gender of their last member.

§ 210. Substantives or adjectives of feminine gender, when derived from masculines ending in **अ**, lengthen this vowel or substitute **ई** for it, e. g. **गत**, msc. and neuter, 'gone', **गता**, fem., **देव**, msc., 'a god', **देवी**, fem., 'a goddess'.

Masculines in **इ** generally have no special form for the feminine. Some however lengthen their final, e. g. **सखि**, msc., 'a friend', **सखी**, fem., 'a female friend'.

Masculines ending in **उ** likewise modify very seldom their crude form, when becoming feminines, but some may optionally subjoin **ई**, before which **उ** is changed to **व्**, e. g. **लघु**, msc. and ntr., 'light', in the fem. either unchanged or **लघ्वी**. Some lengthen their final, e. g. **पङ्गु**, msc. and ntr., 'lame', fem. **पङ्गुः**.

The affix **ई** is added also to the remaining crude forms, which are changed when expressing the feminine gender, viz.:—

1. To many of those ending in **ञ्**, which must be changed to **त्**, e. g. **दातृ** 'one who gives', fem. **दात्री**.

2. To the words ending in **ञ्**, the present and future participles in **न्** and **त्** (§ 168), the nouns in **मन्**, **वन्**, **यन्**, and **ञ्**, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 239).

These words subjoin the affix **ई** to that form which they have before the termination of the instrumental singular, e. g.

प्रत्यञ्	'following',	instrum. sing.	प्रतीषा,	fem. प्रतीषी.
चिन्वन्	'collecting',	" "	चिन्वता,	" चिन्वती.
पिप्रत्	'filling',	" "	पिप्रता,	" पिप्रती.
अभिमन्	'having fire',	" "	अभिमता,	" अभिमती.
कियन्	'how many',	" "	कियता,	" कियती.
राजन्	'king',	" "	राज्ञा,	" राज्ञी.
Participle of the reduplicated perfect of <b>रह्</b>				
	'having wept',	" "	ररदुषा,	" ररदुषी.
यवीयंस (comparative of युवन् 'young'),				
	" "	" "	यवीयसा,	" यवीयसी.

*Exceptions:—*

1. The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate **ञ्**, e. g. **बोधन्**, fem. **बोधनी**. The verbs of the sixth conjugational class and those of the second conjugational class ending in **ञा**, and the future participles of the active may optionally retain it, e. g. **गुहन्** (from **गुह्** I, 6), fem. **गुहती** or **गुहनी**, **यान्** (from **या** II, 2 'to go'), fem. **याती** or **यानी**, **नेष्यन्** (from **नी** 'to lead'), fem. **नेष्यती** or **नेष्यनी**.

2. Many words ending in **ञ्** change final **ञ्** to **त्**, e. g. **पीवन्**, fem. **पीवरी**.

§ 210 b. The crude form of the neuter accords with that of the masculine; only, when the masculines end in a long vowel, the vowel is shortened, and a final **ए**, or **ऐ**, becomes **इ**, a final **ओ**, or **औ**, **उ**, e. g. **सोमपा**, msc. and fem., 'one who drinks the Soma juice', becomes

in the neuter सोमप; ग्रामणी, msc. and fem., ग्रामणि, neuter; खलपु, msc. and fem., खलपु, neuter; बहुरे, msc. and fem., बहुरि, neuter; सुखो, msc. and fem., सुखु, neuter; अतिथौ, msc. and fem., अतिथु, neuter.

## SECTION II. DECLENSION OF NOUNS.

## 1. SUBSTANTIVES AND ADJECTIVES.

§ 211. There are very few indeclinable substantives, as स्वर् 'heaven' (cf. my V. G. § 781), also a few which are used in the plural only (ib. § 716). All the rest have three numbers, singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, dative, *to*, ablative, *from*, genitive, *of*, and locative, *in*.

Some nouns, especially patronymics, form the plural not from the crude form of the singular, but from its etymological base, e. g. अत्रि, patronymic derived from अत्रि 'a descendant of Atri', is used in the singular and dual only, while the cases of the plural are derived from अत्रि.

## FIRST CLASS: NOUNS ENDING IN CONSONANTS.

§ 212. The terminations are:—

SINGULAR.			DUAL.			PLURAL.		
m. f. n.	m. f.	n.	m. f. n.	m. f.	n.	m. f. n.	m. f.	n.
oc. ०	—	—	—	N.V. Acc. औ ई	—	—	N.V. Acc. अस इ	—
—	अम्	०	—		—	—		(cf. Obs. I.)
आ	—	—	Inst. Dat. Abl. भ्याम्	—	—	Inst. भिस	—	—
इ	—	—		—	—	Dat. Abl. भ्यस्	—	—
अस्	—	—	Gen. Loc. औस्	—	—	Gen. ग्राम	—	—
इ	—	—		—	—	Loc. सु	—	—

Observ. I. In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz. ङ before gutturals; ञ before palatals; ञ before linguals; न before dentals, र, and ल; म before labials; Anusvâra ँ (or ञ) before sibilants and ह, e. g. सर्वशब्द, plural nom. voc. acc. सर्वशब्दणि, असुख, असुखि, बहुरा बहुरि.



The nasal is not inserted in crude forms:—

1. Which are identic with the crude form of the desiderative after having rejected the final ञ्, or with the crude form of the frequentative, e. g. पिपटिष् (from पिपटिष, desiderative of पठ्), plural nom. voc. acc. पिपटिषि.

2. Which end in a semivowel or nasal, e. g. बहूपुरि, plur. nom. voc. acc. बहूपुरि, प्रशाम् प्रशामि.

The insertion is optional:—

1. In the present participles which have no न् before their final त् (§ 168), e. g. पिप्रत्, plur. nom. voc. acc. पिप्रति or पिप्रन्ति.

2. In crude forms with a final compound consonant, the first element of which is र् or ल्, e. g. सुवल्, plur. nom. voc. acc. सुवन्ति or सुवन्ति.

Observ. II. The rule for the change of स् to ष्, given in § 17, is applicable to the termination of the locative plural.

PARADIGM: सुगन्, m. f. n., 'counting well, a good reckoner'.

SINGULAR.				DUAL.			
	m. f. n.	m. f.	n.		m. f. n.	f. n.	n.
N. V.	सुगन्	—	—	} N.V. Acc. Instr. Dat. Abl. Gen. Loc.	—	सुगन्वी	सुगन्वी
Acc.	—	सुगन्म	सुगन्		—	—	—
Instr.	सुगन्वा	—	—		सुगन्वाम्	—	—
Dat.	सुगन्हे	—	—		—	—	—
Abl.	सुगन्म	—	—		—	—	—
Gen.	सुगन्म	—	—		सुगन्मोस्	—	—
Loc.	सुगन्धि	—	—		—	—	—

PLURAL.

	m. f. n.	m. f.	n.
N. V.	—	सुगन्स	सुगन्धि
Acc.	—	—	—
Instr.	सुगन्भिस्	—	—
Dat.	सुगन्भ्यस्	—	—
Abl.	सुगन्भ्यस्	—	—
Gen.	सुगन्माम्	—	—
Loc.	सुगन्भ्यु	—	—

This paradigm suffices also for crude forms ending in ञ्.

§ 213. Crude forms ending in other simple or compound consonants undergo various euphonic changes in the singular nominative and vocative masc., fem., and neuter; the accusative neuter; the instrumental, dative, and ablative of the dual and plural; and the locative of the plural.

I. In the singular nominative and vocative masc., fem., and neuter, the accusative neuter, and the plural locative:—

Final ख, ग, घ, च, छ, and झ are changed to क्.

Final द, ड, ढ, ण, न्, ष, श, and ह to ढ्.

Final त्, थ, and ध to त्.

Final फ, ब, and भ to प्.

Final म् to न्.

Final ज, र, and ल are left unchanged. But in the nominative and vocative masc., fem., and neuter, and in the accusative neuter र्, according to § 13, is changed to Visarga (:).

For the change of final न् cf. § 221, III, IV, for that of a final स cf. § 215.

II. In the instrumental, dative, and ablative dual and plural, the terminations of which begin with भ्:—

Final क्, ख, घ, च, छ, and झ are changed to क्.

Final द, ड, ढ, ण, न्, ष, श, and ह to ढ्.

Final त्, थ, and ध to त्.

Final फ, ब, and भ to प्.

Final म् to न्, as in I.

Final ज, र, and ल are left unchanged, and for न् and स cf. § 221, III, IV and § 215.

*Except.* to I. and II. ह् terminating a syllable which begins with ह्, and in the noun उष्णिह् 'a kind of metre', is changed in the singular nominative and vocative masc., fem., and neuter, in the accusative neuter, and in the locative plural to क्; before भ् to न्.

*Observ.* to I. and II.:—

1. If the last syllable of the crude form ends in च, ह, ध, भ्, or ह् and begins with न्, ढ्, ड्, or न्, the latter are changed to च्, ह्, ध्, and भ्.

2. **इ** and **उ**, when preceding a final radical **र** or **स्**, are lengthened, e. g. **चिर्** fem. 'speech', nom. and voc. sing. **चीर्** (चीः), instr., dat., abl. dual **चीर्भ्याम्**, instr. plur. **चीर्मिस्**, dat. and abl. plur. **चीर्म्यस्**, loc. plur. **चीर्षु**.

III. Crude forms ending in compound consonants, except **ञ्**, for which see I and II, undergo the following changes:—

1. If the compound consonant consists of two letters, the first element of which is **र** and the second a guttural, palatal, lingual, dental, or labial, except a nasal or **म्**, **ष्**, or **ङ्**, the rules given in I. and II. must be applied also here, e. g. **ऊर्च** fem. 'strength', sing. nom. voc. **ऊर्च**, dual instr. dat. abl. **ऊर्चभ्याम्**, plur. loc. **ऊर्चु**.

2. If the compound consists of two other letters, or of three letters, the first of which is **र**, the last element is rejected. If it consists of three letters, the first of which is any other consonant than **र**, the two last must be dropped. The remaining final or finals are modified according to the rules given in I, II, and III, 1, e. g. **सुवल्**, sing. nom. voc. masc., fem., and neuter, and acc. neuter **सुवल्**, dual instr. dat. abl. **सुवल्भ्याम्**, plur. loc. **सुवल्षु**; **चिकीर्ष** (for original **चिकीर्ष** from the desiderative **चिकीर्ष** for original **चिकीर्ष**), sing. nom. voc. m.f.n. and acc. n. **चिकीर्** (**चिकीः**), dual instr. dat. abl. **चिकीर्भ्याम्**, loc. plur. **चिकीर्षु**; **सिखल्**, sing. nom. voc. m.f.n. and acc. n. **सिखल्**, dual instr. dat. abl. **सिखल्भ्याम्**, loc. plur. **सिखल्षु**; **सुव्रल्**, sing. nom. voc. m.f.n. and acc. n. **सुव्रल्**, dual instr. dat. abl. **सुव्रल्भ्याम्**, loc. plur. **सुव्रल्षु**.

If the remaining consonant is Anusvâra, it is changed to **न्**, e. g. **सुह्रिस्**, sing. nom. voc. m.f.n. and acc. n. **सुह्रिन्**, dual instr. dat. abl. **सुह्रिभ्याम्**, plur. loc. **सुह्रिन्षु**.

IV. When the termination of the locative plural, **सु**, is preceded by **ञ्**, **ट्** is optionally inserted, when preceded by **ट्** or **न्**, **त्**, e. g. from **सुगञ्**, **सुगञ्सु** or **सुगञ्सु**, from **सुगिह्**, **सुगिह्सु** or **सुगिह्सु**, from **सुह्रिस्**, **सुह्रिन्षु** or **सुह्रिन्षु**.

#### § 214. EXAMPLES FOR THE RULES IN THE PRECEDING PARAGRAPH.

**सर्वशब्**, sing. nom. voc. m.f.n. and acc. n. **सर्वशब्**, instr. dat. abl. dual **सर्वशब्भ्याम्**, instr. pl. **०रिभस्**, dat. abl. pl. **०रिभ्यस्**, locat. plur. **सर्वशब्षु**.

The other cases follow the analogy of the paradigm in § 212, sing. instr. सर्वशक्वा, &c., plur. nom. acc. voc. neuter सर्वशक्तिः (§ 212, Obs. 1).

सुखिन्, sing. nom. voc. m. f. n. and acc. n. सुखिन्, instr. dat. abl. dual सुखिग्भ्याम्, loc. plur. सुखिषु, instr. sing. सुखित्वा, &c., nom. voc. acc. plur. neuter सुखिङ्गि.

गजमुग्, गजमुक्, गजमुग्भ्याम्, गजमुषु, गजमुगा, गजमुङ्गि.

वाक् fem. 'speech', वाक्, वाग्भ्याम्, वाषु, वाचा. सुवाक् adj. 'well speaking', nom. voc. acc. plur. neuter सुवाचि.

ऋत्विक् masc. 'a priest', ऋत्विक्, ऋत्विग्भ्याम्, ऋत्विषु, ऋत्विजा.

प्राह् masc. 'an inquirer', प्राह्, प्राह्भ्याम्, प्राहु or प्रादत्सु, प्राह्वा.

विम् masc. 'a man of the third caste', विद्, विद्भ्याम्, विद्वु or विदत्सु, विशा.

अर्थलिङ्, अर्थलिद्, अर्थलिङ्भ्याम्, अर्थलिङ्गु or \*लिदत्सु, अर्थलिहा.

कामदुह् (§ 113, Obs. 1), sing. nom. voc. m. f. n. and acc. n. कामधुक्, instr. dat. abl. dual कामधुग्भ्याम्, loc. plur. कामधुषु, instr. sing. कामदुहा.

वेदमुध्, sing. nom. voc. m. f. n. and acc. n. वेदमुत्, instr. dat. abl. dual वेदमुग्भ्याम्, loc. plur. वेदमुत्सु, instr. sing. वेदमुधा.

सुखम्, सुखप्, सुखब्भ्याम्, सुखप्सु, सुखमा.

प्रश्नाम्, sing. nom. voc. m. f. n. and acc. n. प्रश्नान्, instr. dat. abl. dual प्रश्नाग्भ्याम्, loc. plur. प्रश्नान्तु or प्रश्नान्तु, instr. sing. प्रश्नामा.

Cf. the examples in II, Obs. 2, III, and IV.

#### Exceptions:—

1. Nouns derived without affix from the verbs भाज् 'to shine', मूज् 'to clean', यज् 'to sacrifice' (except ऋत्विक्, composed from ऋतु + इज् for यज्), राज् 'to shine', रुज् 'to abandon', भज्ज् 'to fry', and the noun परित्राज् 'a mendicant devotee' change their final in the singular nominative and vocative m. f. n., accusative neuter, and the plural locative to ट्, and before the terminations beginning with भ् to इ, e.g. अमार्ज्, sing. nom. voc. m. f. n. and acc. n. अमार्द्, instr. dat. abl. dual अमार्द्भ्याम्, loc. plur. अमार्द्भु, instr. sing. अमार्जा; but from ऋत्विक् regularly nom. voc. sing. ऋत्विक्, &c. (cf. supra).

2. Those derived without affix from दिम् 'to show', हृम् 'to see', मृम् and स्पृम् 'to touch', and धृम् 'to dare' change their final to

क् and before भ् to ञ्. The same changes are optional in the derivatives from नम् 'to perish'; e. g. दिम् fem. 'region', nom. voc. sing. दिक्, instr. dat. abl. dual दिग्भ्याम्, loc. plur. दिषु, instr. sing. दिना; दधृक् 'impudent', दधृक्, दधृग्भ्याम्, दधृषु, दधृषा; but नम्, sing. nom. voc. m.f.n. and acc. n. नक् or नट्, &c.

3. Nouns derived from desideratives, terminating in क्, by rejecting their final क्, e. g. पिपठिक् from पिपठिक्, desiderative of पठ् 'to read', and the noun सखुक् 'companion' follow the rules for the change of a final स् (§ 219), i. e. they change their final in the sing. nom. and voc. m.f.n., and acc. n. to स् (Visarga (:)), in the loc. plur. they may leave it unchanged or change it also to Visarga, in the instr. dat. abl. dual and plur. they change it to र्; in all these cases the penultimate इ and उ is lengthened according to § 112, II, Obs. 2, e. g. sing. nom. voc. m.f.n. and acc. n. पिपठीस् (पिपठीः), सखुस् (सखुः), instr. dat. abl. dual पिपठीर्भ्याम्, सखुर्भ्याम्, loc. plur. पिपठीषु or पिपठीःषु, सखुषु or सखुःषु.

4. Those derived without affix from the verbs कुङ् 'to injure', मुह् 'to be perplexed', स्निह् 'to love', कुङ् 'to vomit' may optionally change their final to ट् or क्, and before भ् to ङ् or ञ्, e. g. sing. nom. voc. m.f.n. and acc. n. धुक् or धुट्, धुग्भ्याम् or धुङ्भ्याम्, धुषु or धुङ्, instr. sing. कुङ्हा.

5. Those from the verb नङ् 'to tie' change the इ to ए, and before भ् to ङ्, e. g. उपानङ् fem. 'a shoe', nom. voc. sing. उपानत्, instr. dat. abl. dual उपानङ्भ्याम्, loc. plur. उपानत्सु, instr. sing. उपानहा.

#### NOUNS ENDING IN स्.

§ 215. The termination of the locative plural, सु, is changed to षु, when subjoined to nouns ending in इस्, उस्, or ओस्, and the final स् likewise may be changed to ष् or to Visarga (:), e. g. ज्योतिस् ntr. 'light', ज्योतिषु or ज्योतिःषु, चक्षुस् ntr. 'the eye', चक्षुषु or चक्षुःषु, दोस् m.n. 'the arm', दोषु or दोःषु.

The nouns ending in अस् or आस् either change their final to Visarga (:), or leave it unchanged, e. g. मनस् ntr. 'the mind', मनःषु or मनस्सु.

§ 216. Crude forms ending in affixal **अस्** lengthen the penultimate **अ** in the singular nominative of the masculine and feminine genders, e. g. **सुमनस्** (= सुऽमनस्, where the latter word is derived from **मन्** 'to think' by the affix **अस्**) adj. 'well disposed', nom. sing. m. f. **सुमनास्** (सुमनाः, § 13), but **पिण्डयस्** (पिण्डऽयस्, where the **अस्** is radical) adj. 'eating a mouthful', nom. sing. m. f. **पिण्डयस्** (पिण्डयः).

§ 217. Before the terminations of the instrumental, dative, and ablative dual and plural, beginning with **म्**, final **अस्** becomes **ओ**, final **आस्** drops the **स्**, and in final **इस्**, **उस्**, and **ओस्** the **स्** is changed to **र्**, e. g. **मनस्**, instr. dat. abl. dual **मनोभ्याम्**; **चकास्** adj. 'resplendent', चकाभ्याम्; **ज्योतिस्**, ज्योतिर्भ्याम्; **चक्षुस्**, चक्षुर्भ्याम्; **दोस्**, दोर्भ्याम्.

§ 218. Those nouns, the final **स्** of which belongs to an affix, lengthen the vowels preceding the Anusvâra **ँ**, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal **इस्**, **उस्**, or **ओस्**, change the **स्**, when followed by vowels, to **ष्**, e. g. **मनस्** ntr., nom. voc. acc. plur. **मनांसि**; **ज्योतिस्**, ज्योतींषि, instr. sing. **ज्योतिषा**; **चक्षुस्**, चक्षूंषि, चक्षुषा. But from **सुतुस्** adj. 'well sounding', where the final **उस्** is radical, **सुतुंसि**, **सुतुसा**, without lengthening the vowel nor changing the **स्**.

*Observation.* **आशिस्** fem. 'blessing' also changes its final **स्**, though it be radical (from the verb **शास्**), before vowels to **ष्**, e. g. instr. sing. **आशिषा**.

§ 219. Crude forms ending in radical **इस्** or **उस्** lengthen the penultimate **इ** and **उ** in the singular nominative and vocative m. f. n. and accusative n., the instrumental, dative, and ablative dual and plural, and the locative plural, e. g. from **सुतुस्** (§ 218) sing. nom. voc. m. f. n. and acc. n. **सुतूस्** (सुतूः), instr. dat. abl. dual **सुतूर्भ्याम्**, loc. plur. **सुतूष्ण** or **सुतूषु**.

PARADIGMS: **मनस्** ntr. 'mind', **सुमनस्** adj. 'well disposed', **ज्योतिस्** ntr. 'light', **चक्षुस्** ntr. 'the eye', all with affixal **स्**, and **पिण्डयस्** adj., **सुतुस्** adj., with radical **स्**.

	SINGULAR.	DUAL.	PLURAL.
N. V. A.	मनस्	मनसी	मनींसि
Instr.	मनसा		मनींभिस
Dat.	मनसे	} Inst. Dat. मनोभ्याम् Abl.	} Dat. Abl. मनींभ्यस्
Abl. }	मनसस्		
Gen. }		} Gen. Loc. मनसोस्	Gen. मनसाम् Loc. मनस्सु or मनःसु
Loc.	मनसि		

	SINGULAR.				DUAL.		
	m. f. n.	m. f.	n.		m. f. n.	m. f.	n.
N.	—	सुमनस्	सुमनस्	N.	—		
V.	सुमनस्	—	—	V.	—		
Acc.	—	सुमनसम्	सुमनस्	A.	—		
I.	सुमनसा	—	—	} I. D. Abl. सुमनीभ्याम्			
D.	सुमनसे	—	—				
Abl. }	सुमनसस्	—	—				
G.				} G. L. सुमनसोस्			
L.	सुमनसि	—	—				

	PLURAL.		
	m. f. n.	m. f.	n.
N.	—		
V.	—		
Acc.	—		
I.	सुमनींभिस	—	—
D.	} सुमनींभ्यस्		
Abl. }		—	—
G.	सुमनसाम्	—	—
L.	सुमनस्सु (or सुमनःसु)	—	—

	SINGULAR.	DUAL.	PLURAL.
N. V. A.	ज्योतिस्	ज्योतिषो	ज्योतीषि
I.	ज्योतिषा	} I.D. Abl. ज्योतिर्भ्याम्	ज्योतिर्भिस्
D.	ज्योतिषे		} D. Abl. ज्योतिर्भ्यस्
Abl. }	ज्योतिषस्		
G. }		} G. L. ज्योतिषोस्	G.
L.	ज्योतिषि		L.

	SINGULAR.	DUAL.	PLURAL.
N. V. A.	चक्षुस्	चक्षुषी	चक्षुषि
I.	चक्षुषा	} I.D. Abl. चक्षुर्भ्याम्	I. चक्षुर्भिस्
D.	चक्षुषे		} D. Abl. चक्षुर्भ्यस्
Abl. }	चक्षुषस्	} G. L. चक्षुषोस्	
G. }		G. चक्षुषाम्	
L.	चक्षुषि	L. चक्षुष्यु (०क्षुःपु)	

	SINGULAR.			DUAL.		
	m. f. n.	m. f.	n.	m. f. n.	m. f.	n.
7. पिण्डयस्	—	—	—	} N.V. Acc. —	पिण्डयसी	पिण्डयसी
8. —	पिण्डयसम्	पिण्डयस्	—			
पिण्डयसा	—	—	—	} I.D. Abl. पिण्डयोभ्याम्	—	—
पिण्डयसे	—	—	—		—	—
9. } पिण्डयसम्	—	—	—	} G. L. पिण्डयसीस्	—	—
पिण्डयसि	—	—	—		—	—

	PLURAL.		
	m. f. n.	m. f.	n.
N. V. }	—	पिण्डयसस्	पिण्डयंसि
Acc. }	—	—	—
I.	पिण्डयोभिस्	—	—
D. }	पिण्डयोभ्यस्	—	—
Abl. }		—	—
G.	पिण्डयसाम्	—	—
L.	पिण्डयस्यु (०यःपु)	—	—



SINGULAR.				DUAL.			
	<u>m. f. n.</u>	<u>m. f.</u>	<u>n.</u>		<u>m. f. n.</u>	<u>m. f.</u>	<u>n.</u>
N. V.	सुतूस्	—	—	} N.V. Acc.	—	सुतुसी	सुतुसी
Acc.	—	सुतुसम्	सुतूस्		—	—	—
I.	सुतुसा	—	—	} I.D. Abl.	सुतुर्भ्याम्	—	—
D.	सुतुसे	—	—		—	—	—
Abl. }	सुतुसस्	—	—	} G. L.	सुतुसीस्	—	—
G.	—	—	—		—	—	—
L.	सुतुसि	—	—	—	—	—	—

PLURAL.			
	<u>m. f. n.</u>	<u>m. f.</u>	n.
N. V. }	—	सुतुसस्	सुतुंसि
Acc. }	—	—	—
I.	सुतुर्भिस	—	—
D. }	सुतुर्भ्यस्	—	—
Abl. }	—	—	—
G.	सुतुसाम्	—	—
L.	सुतुष्पु (०तुःपु)	—	—

NOUNS WITH STRONG AND WEAK FORMS INCLUDING THE CRUDE FORMS  
ENDING IN न्.

§ 220. There are some nouns which have a strong and a weak form. The terminations of the nominative, vocative, and accusative of the singular and dual, of the nominative and vocative of the plural in the masculine and feminine, and of the nominative, vocative, and accusative plural of the neuter are subjoined to the former, those of the other cases to the latter. Some have even three, a strong, a weak, and a weakest form. Then the application of the strong form remains unchanged, the weak form is used in the singular nominative, vocative, and accusative of the neuter, the plural locative, and before the terminations beginning with न्; the weakest in the remaining cases.

§ 221. Nouns with strong and weak, or strong, weak, and weakest forms are:—

I. Those ending in **अच्**, e. g. **प्राच्** (*pra-anich*), adj. 'being before', **प्रत्यच्** (*prati-anich*) 'being behind'. The full form is used in the strong cases only; in the rest the nasal is rejected, and those which have **अ** or **इ** before it, make a weakest form, by changing **अ** to **ई** and **इ** to **ऊ**. Thus **प्राच्** forms all cases, except the strong ones, from **प्राच्**, but **प्रत्यच्** and **विष्वच्** (*vishu-anich*) 'going everywhere', have as weak forms **प्रत्यच्**, **विष्वच्**, and as weakest forms **प्रतीच्**, **विषूच्**.

In the singular nominative and vocative of the masculine gender **इ** is substituted for the two finals.

PARADIGMS: **प्राच्**, **प्रत्यच्** (cf. § 213, I, II).

Observ. The feminine, according to § 209, is formed by adding **ई** and follows the paradigm **देवी** in § 230.

SINGULAR.				DUAL.			
	<u>m. n.</u>	m.	n.		<u>m. n.</u>	m.	n.
N. V.	—	प्राक्	} प्राक्	} N. V. Acc.	—	प्राची	प्राची
Acc.	—	प्राक्ष्म			—	प्राची	प्राची
I.	प्राचा	—	—	} I. D. Abl.	प्राग्भ्याम्	—	—
D.	प्राचे	—	—		—	—	—
Abl. }	प्राचस्	—	—	} G. L.	प्राचीस्	—	—
G.	—	—	—		—	—	—
Loc.	प्राचि	—	—	—	—	—	—

PLURAL.					
	m. n.	m.	n.		
N. V.	—	प्राचस्	} प्राचि		
Acc.	—	प्राचस्			
I.	प्राग्विस्	—	—		
D. }	प्राग्भ्यस्	—	—		
Abl. }		—	—		
G.	प्राचाम्	—	—		
L.	प्राचु	—	—		

SINGULAR.				DUAL.		
	m. n.	m.	n.	m. n.	m.	n.
N. V.	—	प्रत्नृ	} प्रत्नृ	} N. V. Acc.	—	प्रत्नृ
Acc.	—	प्रत्नृम्			प्रत्नृ	प्रत्नी
I.	प्रत्नी	—	—	} I. D. Abl.	—	—
D.	प्रत्नी	—	—		प्रत्नृभ्याम्	—
Abl. }	प्रत्नीस	—	—		—	—
G.	—	—	—	} G. L.	प्रत्नीस	—
L.	प्रत्नी	—	—		—	—

PLURAL.			
	m. n.	m.	n.
N. V.	—	प्रत्नृस	} प्रत्नृ
Acc.	—	प्रत्नीस	
I.	प्रत्नृभिः	—	—
D.	} प्रत्नृभ्यः	—	—
Abl. }		—	—
G.	प्रत्नीनाम्	—	—
L.	प्रत्नृषु	—	—

*Exc.* उदृ (ud-ānch) 'being upwards', weak form उदृ, weakest form उदी. तिर्यृ 'moving tortuously', weak form तिर्यृ, weakest form तिरृ; e. g. singular instrumental उदी, तिरृ.

II. To this class belong also the crude forms ending in न्, which drop the न् in all the weak cases.

*Exc.* 1. The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class; in the verbs ending in च् of the second conjugational class, and in the future participles, the nasal is optionally rejected, e. g. बोधन्, participle of the present of बुध् I, 1, nominative, vocative, and accusative dual neuter बोधनी; तुदन्, present participle of तुद् I, 6, तुदनी or तुदती; चान्, the same of चा II, 2, चानी or चाती; जेयन्, future participle of जी, जेयनी or जेयती (cf. § 210).

*Exc.* 2. The adjective महन् 'great' lengthens the च before the nasal in all strong cases, except the singular vocative of the masculine,

e. g. acc. singular masc. **महान्तम्**. The same change takes place in the singular nominative of the masculine of the nouns ending in **मन्**, **वन्**, and **यन्**.

*Observ. 1.* In the singular nominative and vocative of the masculine the final **त्** is dropped.

*Observ. 2.* The feminine, according to § 210, is formed by adding **ई** and follows the paradigm **देवी** in § 230.

## PARADIGM (cf. § 213, II).

**युजन्**, present participle of **यु** (§ 168).

SINGULAR.				DUAL.			
	<u>m. n.</u>	m.	n.		<u>m. n.</u>	m.	n.
N. V.	—	युजन्	} युजत्	{	N. V.	—	युजन्ती
Acc.	—	युजन्तम्			Acc.	—	युजन्ती
I.	युजता	—	—	{	I. D.	युजन्ताम्	—
D.	युजते	—	—				
Abl. }	युजतस्	—	—				
G. }	युजतस्	—	—	{	G.	युजतोस्	—
L.	युजति	—	—				

## PLURAL.

	m. n.	m.	n.
N. V.	—	युजन्तस्	} युजन्ति
Acc.	—	युजन्तस्	
I.	युजन्तिस्	—	—
D. }	युजन्तस्	—	—
Abl. }	—	—	—
G.	युजन्ताम्	—	—
L.	युजन्तु	—	—

Similarly **बोधन्**, e. g. singular nominative and vocative of the masculine **बोधन्**, of the neuter **बोधत्**, but in the dual nominative, vocative, and accusative of the neuter **बोधन्ती**. **तुदन्**, nominative and vocative singular of the masculine **तुदन्**, of the neuter **तुदत्**, but in the nominative, vocative, and accusative dual of the neuter **तुदन्ती** or **तुदती**.

**महन्**, nominative singular of the masculine **महान्**, vocative **महन्**, accusative **महान्तम्**; but in the nominative, vocative, and accu-

sative singular of the neuter **महत्**, singular instrumental of the masculine and neuter **महता** &c., in the nominative, vocative, and accusative dual of the masculine **महात्तौ**, and in the nominative and vocative plural of the masculine **महात्सु**, in the nominative, vocative, and accusative plural of the neuter **महानि**.

**अभिमान्**, in the singular nominative of the masculine **अभिमान्**, but in the vocative **अभिमान्**, in the nominative, accusative, and vocative of the neuter **अभिमत**, in the instrumental **अभिमता** &c. regularly.

III. Further belong to this class the crude forms ending in **ञ्**.

These lengthen the **ञ** in the strong cases, except the vocative singular masculine; in the weak cases they reject final **ञ्**; in the weakest cases they reject **ञ**, whereupon **ञ्**, when following a palatal, is changed to **ञ्**, when following a lingual, to **ञ्**, e. g. **राजन्** 'a king', strong form **राजान्**, weak form **राज**, weakest form **राज्**, **तच्चन्**, strong form **तच्चान्**, weak form **तच्च**, weakest form **तच्छ**.

The final **ञ्** is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

*Exc. 1.* Nouns ending in the affixes **मन्** or **वन्**, preceded by a consonant, have no weakest form, e. g. **वर्मन्**, singular instrum. **वर्मणा**.

*Exc. 2.* The rejection of **ञ** is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, e. g. **मूर्धन्** masc. 'the head', locative **मूर्ध्नि** or **मूर्धनि**, **नामन्** ntr. 'the name', sing. loc. **नाम्नि** or **नामनि**, nom. voc. acc. dual **नाम्नी** or **नामनी**.

PARADIGMS: **राजन्** masc. 'a king', **नामन्** ntr. 'the name'.

	SINGULAR.	DUAL.	PLURAL.
N.	राजा	{ N.V. Acc. राजानी	{ N. V. राजानस
V.	राजन्		
Acc.	राजानम्	{ I. D. Abl. राजभ्याम्	{ Acc. राजंस L. राजमिस
I.	राजा		
D.	राजे	{ G. L. राजीस	{ D. Abl. राजभ्यस
Abl. }	राजस		
G.	राजि		G. राजानम्
L.	राजि or राजनि		L. राजसु

	SINGULAR.	DUAL.	PLURAL.
N.	नाम	N.V. Acc. नाम्नी or नामनी	N.V. Acc. नामानि
V.	नामन् or नाम		
Acc.	नाम	I.D. Abl. नामभ्याम्	I. नामभिस् D. नामभ्यस् Abl.
I.	नाम्ना		
D.	नाम्ने	G. L. नाम्नीस्	G. नाम्नाम् L. नामसु
Abl. }	नाम्बस्		
G. }			
L.	नाम्नि or नामनि		

IV. Fourthly belong to this class the crude forms ending in **इन्**. These have a strong form in the singular nominative of the masculine and in the nominative, vocative, and accusative plural of the neuter only, in which the **इ** is lengthened. In the singular nominative of the masculine and of the neuter, also in the accusative singular of the neuter, and before the terminations beginning with a consonant, the **न्** is rejected, optionally also in the vocative singular of the neuter.

*Obs.* The feminine is formed by adding **ई** (§ 210) and follows the paradigm **देवी** in § 280.

PARADIGM: **धनिन्** adj. 'rich'.

	SINGULAR.			DUAL.		
	m. n.	m.	n.	m. n.	m.	n.
N.	—	धनी	धनि	N.V. Acc. —	धनिनी	धनिनी
V.	—	धनिन्	धनिन् or धनि			
Acc.	—	धनिमस्	धनि	I.D. Abl. धनिभ्याम्	—	—
I.	धनिना	—	—			
D.	धनिने	—	—	G. L. धनिनीस्	—	—
Abl. }	धनिमस्	—	—			
G. }						
L.	धनिनि	—	—			

	PLURAL.		
	m. n.	m.	n.
N. V. Acc.	—	धनिमस्	धनिनी
Instr.	धनिभिस्	—	—
D. Abl.	धनिभ्यस्	—	—
Gen.	धनिनाम्	—	—
Loc.	धनिषु	—	—

V. Fifthly belong to this class the participles of the reduplicated perfect. The affix is वञ्च् in the vocative singular of the masculine, वाञ्च् in the other strong cases. But in the nominative and vocative singular of the masculine the final स् is rejected and Anusvâra (ँ) changed to न्.

In the weak cases the affix is वत्, and in the weakest उव्.

In the feminine ई is added, according to § 210, and its declension follows the paradigm देवी in § 230.

PARADIGM: Participle of the reduplicated perfect of रुद् 'to cry' (§ 169).

	SINGULAR.			DUAL.		
	m. n.	m.	n.	m. n.	m.	n.
N.	—	रुद्वान्	रुद्वत्	N. V. Acc. —	रुद्वान्सी	रुद्वुषी
V.	—	रुद्वान्				
Acc.	—	रुद्वान्म				
I.	रुद्वुषा	—	—	L. D. Abl. रुद्वान्म	—	—
D.	रुद्वुषे	—	—		—	—
Abl. }	रुद्वुषस्	—	—		—	—
G. }	रुद्वुषस्	—	—	G. L. रुद्वुषीस्	—	—
L.	रुद्वुषि	—	—		—	—

PLURAL.

	m. n.	m.	n.
N. V.	—	रुद्वान्स्	रुद्वान्
Acc.	—	रुद्वुषस्	
Instr.	रुद्वान्मि	—	—
D. Abl.	रुद्वान्मि	—	—
Gen.	रुद्वुषाम्	—	—
Loc.	रुद्वान्सु	—	—

VI. Finally belong to this class the second forms of the comparative (§ 243). Its affix is in the vocative singular of the masculine ईवञ्च्, in the other strong cases ईवाञ्च्, in the weak cases ईयस्. The final स् is rejected in the nominative and vocative singular of the masculine and the Anusvâra (ँ) changed to न्. The paradigm will be given in § 243.

## SECOND CLASS: CRUDE FORMS ENDING IN VOWELS OR DIPHTHONGS.

§ 222. The terminations of the cases differ from those given in § 212 in the following instances:—

1. The nominative singular of the masculine and feminine terminates in **स्**, except in the feminines ending in **आ** and those in **ई** consisting of more than one syllable, e. g. **गत** 'gone', masc. nom. **गतस्**; but **गता** fem., **गदी** fem., nom. also **गता**, **गदी**.

2. In the accusative singular the crude forms subjoin **म्** only, except the monosyllabic feminines ending in **ई** and **ऊ**, and those which end in diphthongs, e. g. **गत**, acc. **गतम्**; but **भी** fem., **भियम्** (cf. § 230, 6).

3. The feminines ending in vowels affix in the dative singular **ऐ**, in the ablative and genitive singular **आस्**, and in the singular locative **आम्**. The feminines in **इ** and **उ**, and the monosyllables in **ई** and **ऊ** may also take the affixes given in § 212, e. g. from **गता** fem., **गतायै**, **गतायास्**, **गतायाम्**; from **भी** fem., **भिषे** or **भिषे**, **भियास्** or **भियस्**, **भियाम्** or **भिषि**.

4. In the accusative plural the masculines ending in vowels take **न्**, and the feminines, except the monosyllables in **ई** and **ऊ**, take **स्**, before which a short vowel is lengthened, e. g. **गत** masc., plur. acc. **गतान्**, **मति** fem., **मतीस्**, **पितृ** masc. 'father', **पितृन्**, **मातृ** fem. 'mother', **मातृस्**.

§ 223. Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid the hiatus, **य्** or **न्** is inserted. Before the **न्** which is inserted, in the nominative, vocative, and accusative plural of the neuter, and in the genitive plural of the three genders, a short vowel is lengthened, e. g. **गत** ntr., nom. voc. acc. plur. **गतानि**, gen. plur. of all the three genders **गतानाम्**.

§ 224. Special rules will be given in the observations at the head of the paradigms.

NOUNS ENDING IN **अ**, MASCULINES AND NEUTERS.

§ 225. 1. The neuters affix **म्** in the nominative and accusative singular, e. g. **गत** ntr., **गतम्**.



2. The termination of the instrumental singular in the masculine and neuter is **एन**, before which the final **ञ** of the base is dropped, e. g. **गत, गतेन**.

3. The termination of the singular dative is **ञाय, गताय**.

4. The ablative and genitive singular have different terminations; the ablative has **अत्**, the **ञ** of which combines with the final **ञ** of the base to **ञा**; the genitive has **ख**, e. g. **गतात्, गतख**.

5. The termination of the locative singular, **इ**, coalesces with the final **ञ** of the base to **ए, गते**.

6. Likewise the **ई** of the nominative, vocative, and accusative dual of the neuter, **गते**.

7. Before the termination **ञी** of the nominative, vocative, and accusative dual of the masculine the final **ञ** of the base is dropped, **गती**.

8. Before the termination of the instrumental, dative, and ablative dual, **भ्याम्**, the final **ञ** of the base is lengthened, **गताभ्याम्**.

9. Before the termination of the ablative and genitive dual, **चोस्**, **य** is inserted, **गतयोस्**.

10. The initial **ञ** of the termination of the nominative and vocative plural of the masculine combines with the final **ञ** of the base to **ञा, गतास्**.

11. The instrumental plural has, instead of the final **ञ** and the termination **भिस्**, the termination **ऐस्, गतैस्**.

12. Before the terminations of the dative and ablative plural, **भ्यस्**, and the locative, **सु**, the final **ञ** of the base is changed to **ए, गतेभ्यस्, गतेषु**.

PARADIGM: **कान्त** m. n. 'dear'. The feminine is, according to § 210, **कान्ता**, whose declension will be given in the following paragraph.

	SINGULAR.				DUAL.		
	m. n.	m.	n.		m. n.	m.	n.
N.	—	कान्तास्	कान्ताम्	} M.V. Acc.	—	कान्ती	कान्ते
V.	कान्त	—	—				
Acc.	कान्ताम्	—	—				
I.	कान्तेन	—	—	} L.D. Abl.	कान्ताभ्याम्	—	—
D.	कान्ताय	—	—				
Abl.	कान्तात्	—	—				
G.	कान्ताख	—	—	} G. L.	कान्तयोस्	—	—
L.	कान्ते	—	—				

## PLURAL.

	m. n.	m.	n.
N. V.	—	कान्तास्	} कान्तानि
Acc.	—	कान्तान्	
Instr.	कान्तीस्	—	—
D. Abl.	कान्तीभ्यस्	—	—
Gen.	कान्तानाम्	—	—
Loc.	कान्तीषु	—	—

## NOUNS ENDING IN क्ता.

## 1. FEMININES.

§ 226. 1. In the vocative singular the final क्ता is changed to ए, e. g. ता, voc. गते.

2. The instrumental singular inserts य्, before which the final त् is made short, गतया.

3. य् is inserted also in the dative, ablative, genitive, and locative singular, e. g. गतायै (cf. § 223).

4. The nominative, vocative, and accusative dual have ए instead of the final क्ता and the termination, गते.

5. The genitive and locative dual have the same form as in the masculine, गतयोस्.

6. In the nominative plural the final क्ता combines with the initial of the termination क्त्स् to क्ता, गतास्.

PARADIGM: कान्ता (cf. the paradigm of the preceding paragraph).

	SINGULAR.	DUAL.	PLURAL.
N.	कान्ता	} N.V. Acc. कान्ते	} N.V. Acc. कान्तास्
V.	कान्ते		
Acc.	कान्ताम्	} I. D. Abl. कान्ताभ्याम्	} I. D. कान्ताभिस्
I.	कान्तया		
D.	कान्तायै	} G. L. कान्तयोस्	} D. Abl. कान्ताभ्यस्
Abl. }	कान्तायास्		
G. }	कान्तायाम्		} G. L. कान्तानाम्
L.			
			L. कान्तासु

2. SUBSTANTIVES OF THE MASCULINE GENDER, AND ADJECTIVES OF THE MASCULINE AND FEMININE GENDERS.

§ 227. These affix स् in the nominative and vocative singular, e. g. हाहा masc. 'a Gandharva', and अतिहाहा adj. m. f. 'surpassing a Gandharva', nom. voc. हाहास्, अतिहाहास्.

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop their initial अ or आ; initial ह् combines with the final आ of the base to ए, initial ए to ऐ, initial ओ and औ to औ (cf. § 21). In the accusative plural of the masculine न् is subjoined.

PARADIGM: अतिहाहा, adj.

	SINGULAR.	DUAL.
	m. f.	m. f.
N. V.	अतिहाहास्	} N. V. Acc. अतिहाही
Acc.	अतिहाहाम्	
I.	अतिहाहा	} I. D. Abl. अतिहाहाभ्याम्
D.	अतिहाहि	
Abl. }	अतिहाहास्	} G. L. अतिहाहीस्
G.		
L.	अतिहाहि	

PLURAL.

	m. f.	m.	f.
N. V.	अतिहाहास्	—	—
Acc.	—	अतिहाहान्	अतिहाहासु
I.	अतिहाहाभिस्	—	—
D. Abl.	अतिहाहाभ्यस्	—	—
G.	अतिहाहाम्	—	—
L.	अतिहाहासु	—	—

§ 228. The declension of adjectives derived from verbs without affix, e. g. विश्वापा 'all-ruling' from पा 'to protect', differs from the preceding paradigm:—

1. In rejecting the final of the noun before all terminations beginning with vowels, except the nominative, vocative, and accusative

singular, and the nominative and vocative plural, e. g. in the dative singular **विद्यये**.

2. In forming the plural accusative according to § 212.

PARADIGM: **विद्यया** masc. fem.

	SINGULAR.	DUAL.	PLURAL.
N. V.	<b>विद्ययास्</b>	{ N. V. <b>विद्ययी</b> Acc. <b>विद्ययी</b>	N. V. <b>विद्ययास्</b>
Acc.	<b>विद्ययाम्</b>		Acc. <b>विद्ययस्</b>
I.	<b>विद्यया</b>	{ I. D. <b>विद्ययाभ्याम्</b> Abl. <b>विद्ययाभ्याम्</b>	I. <b>विद्ययाभिस्</b>
D.	<b>विद्यये</b>		{ D. <b>विद्ययाभ्यस्</b> Abl. <b>विद्ययाभ्यस्</b>
Abl. }	<b>विद्ययस्</b>		
G. }	<b>विद्ययस्</b>	{ G. <b>विद्ययोस्</b> L. <b>विद्ययोस्</b>	G. <b>विद्ययाम्</b>
L.	<b>विद्ययि</b>		L. <b>विद्ययासु</b>

*Observ.* to §§ 227, 228. The neuter of the adjectives ending in **या**, according to § 210b, shortens the final and follows the paradigm in § 225.

#### NOUNS ENDING IN **इ** AND **उ** OF THE MASCULINE, FEMININE, AND NEUTER GENDERS.

§ 229. 1. In the vocative singular the masculines and feminines change the final **इ** to **ए**, **उ** to **ओ**, e. g. **कवि** 'a poet', **कवे**. In the neuter this change is optional, e. g. **वारि** 'water', **वारे** or **वारि**.

2. In the instrumental singular the masculines and neuters insert **न्**, **कविना**.

3. In the dative singular the masculines change the final **इ** to **य्य**, **उ** to **य्य**, **कवये**.

4. In the ablative and genitive singular the masculines change the final **इ** to **ए**, **उ** to **ओ**, and drop the initial **क्** of the termination, e. g. **कवेस्**.

5. In the locative singular **ओ** is substituted for the final of the noun and the inflectional termination, **कवी**.

6. The feminines may follow the rules given for the masculines in 3, 4, and 5, or those given in § 222, 3. In the latter case final **इ** becomes **य्**, final **उ** **य्**, e. g. from **मति** in the dative singular either **मतये**, according to 3, or **मत्वि**, according to § 222, 3.

7. In the nominative, vocative, and accusative dual the masculines

and feminines lengthen their final without adding any termination, e. g. क्वो.

8. In the nominative and vocative plural the masculines and feminines change their final इ to अय्, उ to अव्, क्वयस्.

9. In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final इ is changed to य्, उ to व्, मत्वा, क्वोस्.

10. The neuters insert न् (in accord with § 16, ख) before the terminations beginning with a vowel, e. g. dative singular वारिणे.

11. When a noun in इ or उ, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, e. g. शुचि adj., in the dative singular of the neuter either शुचिने or शुचये.

PARADIGMS: अग्नि masc. 'fire', मति fem. 'mind', वारि ntr. 'water',  
मधु ntr. 'honey', गुरु adj. m. f. n. 'heavy'.

	SINGULAR.	DUAL.	PLURAL.
N.	अग्निस	N.V. Acc. अग्नी	N.V. अग्नयस्  Acc. अग्नीन्
V.	अग्ने		
Acc.	अग्निम्	I. D. Abl. अग्निभ्याम्	I. अग्निभिस्  D. अग्निभ्यस् Abl.
I.	अग्निना		
D.	अग्नये	G. L. अग्न्योस्	G. अग्नीनाम् L. अग्निषु
Abl. }	अग्नेस्		
G. }			
L.	अग्नी		

	SINGULAR.	DUAL.	PLURAL.
N.	मत्तिस्	N.V. Acc. मती	N.V. मतयस्
V.	मते		
Acc.	मतिम्	I. D. Abl. मतिभ्याम्	Acc. मतीन्
I.	मत्वा		I. मतिभिस्
D.	मते or मत्वि	G. L. मत्तोस्	D. मतिभ्यस्
Abl. }	मतेस् or मत्वास्		
G. }			G. मतीनाम्
L.	मती or मत्वाम्		L. मतिषु

	SINGULAR.	DUAL.	PLURAL.
N.	वारि	N.V. Acc. वारिणी	N.V. Acc. वारीणि
V.	वारि or वारे		
Acc.	वारि		
I.	वारिणा	I. D. Abl. वारिभ्याम्	I. वारिभिस्
D.	वारिणे		D. वारिभ्यस्
Abl. }	वारिणस्		
G.	वारिणाम्	G. L. वारिणोस्	G. वारीणाम्
L.	वारिणि		L. वारिषु

N.	मधु	N.V. Acc. मधुनी	N.V. Acc. मधूनि
V.	मधु or मधो		
Acc.	मधु		
I.	मधुना	I. D. Abl. मधुभ्याम्	I. मधुभिस्
D.	मधुने		D. मधुभ्यस्
Abl. }	मधुनस्		
G.	मधुनाम्	G. L. मधुनोस्	G. मधूनाम्
L.	मधुनि		L. मधुषु

SINGULAR.					DUAL.		
m. f. n.	m. f.	m. n.	f.	n.	m. f. n.	m. f.	n.
—	गुरुस्	—	—	गुरु	N.V. Acc. —	गुरु	गुरुणी
रि	—	—	—	or गुरु			
—	गुरुम्	—	—	गुरु			
—	—	गुरुणा	गुरुवा	—	I. D. Abl. गुरुभ्याम्	—	—
रि	—	—	or गुरुवे	or गुरुणे			
रि	—	—	or गुरुवास्	or गुरुणस्			
रि	—	—	or गुरुवाम्	or गुरुणि	G. L. गुरुोस्	—	or गुरुणोस्
रि	—	—	—	—			

	PLURAL.				
	m. f. n.	m. f.	m.	f.	n.
. V.	—	गुरुवस्	—	—	गुरुणि
cc.	—	—	गुरुन्	गुरुस्	
str.	गुरुभिस्	—	—	—	
. Abl.	गुरुभ्यस्	—	—	—	—
en.	गुरुणाम्	—	—	—	—
cc.	गुरुषु	—	—	—	—

Obs. गुरु, according to § 210, may form also the feminine गुरुवा, which follows the paradigm देवी in § 230.

## NOUNS ENDING IN ई AND ऊ.

## 1. FEMININES.

§ 230. a) Those consisting of more than one syllable:—

1. Shorten their final in the vocative singular.
2. Change their final ई to ए, ऊ to ओ before the terminations beginning with a vowel.

b) The monosyllabic words:—

1. Use the nominative singular also as vocative.
2. Optionally insert न् in the plural genitive (§ 223).
3. Change ई to ह्य and ऊ to व्व before the terminations beginning with a vowel.

PARADIGMS: देवी 'a goddess', वधू 'a wife', त्री n. p. of a goddess, भ्रू 'the brow'.

SINGULAR.			DUAL.			PLURAL.			SINGULAR.			DUAL.			P		
N.	देवी					N.	वधूस		N.	वधूस					N.	त्री	
V.	देवि	N.V. Acc. देवी				V.	वधु	N.V. Acc. वध्वी	V.	वधु	N.V. Acc. वध्वी				V.	त्र्य	
Acc.	देवीम्					Acc.	वधूम्		Acc.	वधूम्					Acc.	त्रीम्	
I.	देव्या					I.	वध्वा		I.	वध्वा					I.	त्री	
D.	देवि	I.D. Abl. देवीभ्याम्				D.	वध्वी	I.D. Abl. वधूभ्याम्	D.	वध्वी	I.D. Abl. वधूभ्याम्				D.	त्री	
Abl.	देव्यास					Abl.	वध्वास		Abl.	वध्वास					Abl.	त्रीस	
G.	देव्याम्	G. L. देव्योस्				G.	वध्वास्	G. L. वध्वोस्	G.	वध्वास्	G. L. वध्वोस्				G.	त्रीस्	
L.	देव्याम्					L.	वध्वाम्		L.	वध्वाम्					L.	त्रीषु	

SINGULAR.			DUAL.			PLURAL.		
N. V.	त्र्यीस्					N. V.	त्र्यीस्	
Acc.	त्रियम्	N.V. Acc. त्र्यी				Acc.	त्रियस्	
I.	त्रिया					I.	त्र्यीमिस्	
D.	त्रिये or त्र्ये	I.D. Abl. त्र्यीभ्याम्				D.	त्र्यीमिस्	
Abl.	त्रिये or त्रियास्					Abl.	त्र्यीमिस्	
G.	त्रियस् or त्रियास्	G. L. त्रियोस्				G.	त्रियाम् or त्र्यीभ्याम्	
L.	त्रियि or त्रियाम्					L.	त्र्यीषु	
N. V.	भ्रूस्					N. V.	भ्रूस्	
Acc.	भ्रुवम्	N.V. Acc. भ्रुवी				Acc.	भ्रुवस्	
I.	भ्रुवा					I.	भ्रूमिस्	
D.	भ्रुवे or भ्रुवि	I.D. Abl. भ्रूभ्याम्				D.	भ्रूमिस्	
Abl.	भ्रुवस् or भ्रुवास					Abl.	भ्रूमिस्	
G.	भ्रुवस् or भ्रुवास	G. L. भ्रुवोस्				G.	भ्रुवाम् or भ्रूभ्याम्	
L.	भ्रुवि or भ्रुवाम्					L.	भ्रूषु	

2. MASCULINE SUBSTANTIVES AND NOUNS DECLINABLE IN MASCULINE  
AND FEMININE GENDERS.

§ 231. I. When derived from a verb without affix and

1. when monosyllabic, e. g. **कू** (from **कृ** 'to cut') 'a male or female reaper', they follow the analogy of the two last paradigms, except in the dative, ablative, genitive, and locative singular, and the genitive plural, where they have the first form only, e. g. **कुवे**, not **कुवे**, **कुवस्** &c.

2. when forming the second member of a compound, e. g. **जलपी** 'drinking-water', they take the terminations prescribed in 1. and change the final **ई** and **ऊ** of the crude form to **य्** and **व्** before vowels, e. g. sing. acc. **जलपयम्**, instr. **जलपया**, &c.; but, when the finals are preceded by a compound consonant, as in 1, they are changed to **ह्य** and **व्**, e. g. **यवक्री** 'buying grain', sing. acc. **यवक्रियम्**, instr. **यवक्रिया**.

II. Polysyllabic non-compound masculines take the terminations prescribed in § 212 and follow the rules given in § 222, but use the singular nominative also as vocative. The feminines differ from the masculines only in the accusative plural, e. g. **पपी** masc. 'the sun', nom. and voc. sing. **पपीस्**, acc. **पपीम्**, plur. acc. **पपीन्**. **शारू** m. f. 'tawny', plur. acc. masc. **शारून्**, fem. **शारूस्**. The finals **ई** and **ऊ** become **य्** and **व्** before the terminations beginning with a vowel, except in the locative singular of the nouns in **ई**, where **ई + ह** makes **ई**, e. g. **पपी**, sing. instr. **पया**, loc. **पपी**.

III. The compound adjectives, the second member of which is a monosyllabic feminine ending in **ई** or **ऊ**, as **प्रधी** (from **धी** fem. 'understanding'), may optionally be declined in the feminine like **देवी** and **बधू** in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II, except in the locative singular, where final **ई** is changed to **य्**, and in the accusative plural, where **जस्** is affixed. E. g. sing. voc. masc. and fem. **प्रधीस्**, or fem. **प्रधि**; dative masc. and fem. **प्रधे**, or fem. **प्रधि**; abl. and gen. masc. and fem. **प्रधस्**, or fem. **प्रध्यास्**; loc. masc. and fem. **प्रधि**, or fem. **प्रध्याम्**;



gen. plur. masc. and fem. **प्रध्वाम्**, or fem. **प्रधीनाम्**. But sing. acc. masc. and fem. **प्रध्वम्**, instr. **प्रध्वा**; nom. voc. and acc. plur. masc. and fem. **प्रध्वस्**.

IV. Compound adjectives having as second member a polysyllabic feminine in **ई** or **ऊ**, e.g. **अतिचमू** (चमू fem. 'an army'), follow the declension of **देवी** and **वधू** in the masculine as well as in the feminine. The accusative plural in the masculine, however, terminates in **न्**, e.g. vocative singular masc. and fem. **अतिचमु**, dative **अतिचम्वै**, but plural accusative masc. **अतिचमून्** (fem. **अतिचमूस्**).

§ 232. In the neuter the adjectives in **ई** and **ऊ** shorten their finals according to § 210b and are declined like the neuter substantives in **द्** and **उ** (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. **अतिचमु**, neuter of **अतिचमू** (§ 231, IV), in the singular dative **अतिचमुने** or **अतिचम्वै**.

#### NOUNS ENDING IN **ञ्च**, MASCULINE, FEMININE, AND NEUTER.

§ 233. 1. The nominative singular of the masculines and feminines substitutes **ञा** for the final and the termination, e.g. **पितृ** 'father', nom. **पिता**, **मातृ** 'mother', **माता**.

2. In the vocative singular the final is changed to **ञर्**. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is **ञम्**.

4. In the accusative singular, nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final **ञ्च** is changed to **ञार्**.

*Exc.* **आमातृ** masc. 'a son-in-law', **दुहितृ** fem. 'a daughter', **देवृ** masc. 'a brother-in-law', **जनम्हृ** or **जनान्हृ** fem. 'a husband's sister', **पु** masc. 'a man', **पितृ** masc. 'father', **भ्रातृ** masc. 'brother', **मातृ** fem. 'mother', **चातृ** fem. 'the wife of the husband's brother', **आमातृ** = **आमातृ**, **शंसृ** masc. 'one who praises', and **सञ्जेष्टृ** masc. 'a charioteer' change the final **ञ्च** to **ञर्**.

5. In the ablative and genitive singular of the masculine and feminine **उर्** is substituted for the final and the termination, **पितुर्**.

6. In the locative singular of the masculine and feminine the final is changed to **ञ्चर**.

7. In the dative and instrumental singular and in the genitive and locative dual the final **ञ्च** is changed to **रु**.

8. The neuter, according to § 16, inserts **ञ्** before the terminations which begin with vowels. But when the neuter is used in the sense of a corresponding masculine, it may optionally take the inflexions of the latter, except in the nominative, vocative, and accusative (cf. § 229, II and § 232).

PARADIGMS: दातृ m. n. 'a giver', स्वसृ fem. 'a sister'.

SINGULAR.				DUAL.				
	m. n.	m.	n.		m. n.	m.	n.	
N.	—	दाता	दातृ	} N.V. Acc.	—	दातारौ	दातृबी	
V.	दातॄ	—	or दातृ					
Acc.	—	दातारम्	दातृ					
I.	दाचा	—	or दातृणा	} I.D. Abl.	दातृभ्याम्	—	—	
D.	दाचि	—	or दातृणे					
Abl. }	दातॄ	—	or दातृणस्					
G. }				} G. L.	दाचोस्	—	or दातृषोस्	
L.	दातरि	—	or दातृणि					

## PLURAL.

	m. n.	m.	n.
N. V.	—	दातारस्	} दातृणि
Acc.	—	दातृण्	
Instr.	दातृभिस्	—	—
D. Abl.	दातृभ्यस्	—	—
Gen.	दातृणाम्	—	—
Loc.	दातृषु	—	—

	SINGULAR.	DUAL.	PLURAL.
N.	स्वसा	} N.V. Acc.	} N.V. स्वसारस्
V.	स्वसॄ		
Acc.	स्वसारम्		
I.	स्वसा	} I.D. Abl.	} I. स्वसृभिस्
D.	स्वसे		
Abl. } G.	स्वसॄ		
L.	स्वसरि	} G. L.	} G. स्वसृभ्याम्
			L. स्वसृषु

## PARADIGM OF THE EXCEPTION TO 4: पितृ masc.

	SINGULAR.	DUAL.	PLURAL.
N.	पिता	N.V. Acc. पितरौ	N.V. Acc. पितरस्
V.	पितर		
Acc.	पितरम्	I. D. Abl. पितृभ्याम्	I. पितृभिस्
I.	पित्रा		
D.	पित्रे	G. L. पित्रोस्	D. Abl. पितृभ्यस्
Abl. }	पितुर्		
G. }			G. पितृभ्याम्
L.	पितरि		
			L. पितृषु

## NOUNS ENDING IN ए, ऐ, औ, or औ, MASCULINE AND FEMININE.

§ 234. I. The nominative singular is used also as vocative.

II. Before the terminations beginning with a vowel final ए is changed to अच्, ऐ to आय्, औ to औच्, and औ to आव्.

*Except.* Final औ 1. becomes आ before the terminations of the accusative singular and plural, which reject their initial अ;— 2. is left unchanged before the termination of the ablative and genitive singular, which drops its initial अ;— 3. becomes आव् in the nominative, vocative, accusative dual, and nominative and vocative plural.

III. Final ऐ before the terminations beginning with स् (nominative and vocative singular, locative plural) and भ् (instrumental, dative, ablative dual and plural) is changed to आ.

IV. In the nominative and vocative singular final औ becomes औ.

PARADIGMS: रै m. 'wealth', गो m.f. 'ox, cow', नौ fem. 'a ship'.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
N.V.	रास्	N.V. Acc. राथौ	N.V. Acc. राथस्	N.V.	गौस्	N.V. Acc. गावौ
Acc.	राथम्			Acc.	गाम्	
I.	राथा	I. D. Abl. राथ्याम्	I. राथिस्	I.	गवा	I. गौ
D.	राथे			D.	गवे	
Abl. }	राथस्	G. L. राथोस्	G. राथ्याम्	Abl. }	गोस्	G. गाव्याम्
G. }				G. }		
L.	राथि		L. राथु	L.	गवि	L. गावु

	SINGULAR.	DUAL.	PLURAL.
N. V.	नीस्	{ N.V. Acc. नावी	{ N.V. Acc. नावस्
Acc.	नावम्		
I.	नावा	{ L. D. Abl. नीभ्याम्	L. नीभिस
D.	नावे		{ D. Abl. नीभ्यस्
Abl. }			
G. }	नावम्	{ G. L. नावोस्	G. नावाम्
L.	नावि		L. नावु

The rule in § 232 applies also here, e. g. the neuter अतिगु of the masc. and fem. अतिनी makes in the singular dative अतिगुने or like the dative of the masculine अतिनावे.

### § 235. A SYNOPSIS OF ALL THE TERMINATIONS OF NOUNS.

*Observ.* Those which contain a part of the crude form, are distinguished by an asterisk.

SINGULAR.						
m. f. n.	m. f.	m. n.	f. n.	m.	f.	n.
इ द त प ण्	:(स) आः	...	...	अन्	आ ई	अ इ उ
न ण्	:(for र् (आस्)			आन्		अ म्
and स)						
The same and	...	अ	इ उ	...	...	इ उ अ
ए ओ						
म्	अम्	...	...	...	...	इ उ अ ण्
						द त प ण्
						ण् : (for र्
						and स)
वा	...	ना णा	...	...	अया	...
ह	...	एन् एण्	...	...	ऐ आथि	ने ये
अस् स् एस्	...	आय	...	...		
ओस् उः (for	...	Abl. आत्	...	...	आस्	} नस् अस्
हर्)	...	G. स्	...	...	आयाः	
इ ओ	...	...	...	...	आम्	नि वि
				...	आयाम्	
DUAL.						
Acc. ...	वी ई ज	...	ए	...	...	ई
Abl. भ्याम्	...	...	...	...	...	...
ओस्	...	...	...	...	...	नोस् ओस्

PLURAL.						
	m. f. n.	m. f.	m. n.	f. n.	m.	f. n.
N. V.	.....	चस् चास् चयस् चवस्	.....	.....	.....	.....
Acc.	.....	चस् स	.....	.....	चान् ईन् जन् ज्ञन्	चास् ईस् जस् ज्ञस्
I.	भिस्	.....	ऐस्	.....	.....	.....
D. Abl.	भ्यस्	.....	एभ्यस्	.....	.....	.....
G.	चाम् चानाम् ईनाम् ज्ञानाम् ऋणाम्	.....	.....	.....	.....	.....
L.	सु (षु)	.....	एषु	.....	.....	.....

## APPENDIX.

## SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237. *Singular: nominative.* Some feminines ending in चा or ई take the termination स्.

*Vocative.* Some feminines ending in चा shorten the final. The masculines ending in मन्, वन्, and जन्, and the participle of the reduplicated perfect Parasmaipada have मस्, वस्, e.g. भानुमन्, भानुमस्.

*Accusative.* Some nouns ending in ई, उ, or ऊ take च्म, before which ई is changed to य्, and उ or ऊ to व्.—Sometimes न् is inserted in order to avoid the hiatus.—महान्तम् from महन् 'great' is contracted into महान्; पन्थानस् from पथिन् 'path' into पन्थाम् (see § 238, nre. 24).

*Instrumental.* Nouns ending in च् have एना (instead of एन), or combine the termination immediately with the final च् of the crude form to चा, सच्चा, particularly in those ending in त्वन्, क्वित्वच्चा. The feminines in चा do not insert य्, धारा instead of धारया. Masculines

and even neuters in इ and उ do not insert न्, but change इ to य् and उ to व्, e. g. क्रतु masc., क्रत्वा; मधु ntr., मध्वा; or उ to च्च्, बाङ् masc., बाह्वा; or उच्, घृतकुवा. The termination sometimes combines with a preceding य् to ई, with a preceding व् to ऊ, e. g. मती, instead of मत्वा, from मति. य् is inserted after च्च् and उ, स्वमया, साधुषा, and उच् changed to विष्, दार्विया (from दार). When य् is inserted, final च्च् of the base is rejected, विष्वा from विञ्च. वा appears as termination also in नाववा from नी, and even in तन्वा (from तान्, cf. § 238, nro. 17).—प्रधिना, महिना, भूना, instead of प्रधिन्ना &c. from प्रधिमन् &c., reject the म् of the crude form, and श्रमिता, for श्रमिचा, from श्रमितु, the रु.

*Dative.* Forms in धी are changed to ई, जती for जधि from जति; final च्च् of the crude form is changed to चर्, नरे from नृ.

*Ablative and genitive.* ज्मा shortens its final and makes ज्मयास्. Nouns in इ and उ, even neuters, take the termination च्च्स् and change इ to य्, उ to व्, e. g. पञ्चस्, वस्वस् (वसु ntr.). Some neuters in उ change their final to औ, मधोस्.—सोभरि and तिरस्त्री, although masc., take the termination of the fem. चास्; on the other hand feminines in ई and ऊ take च्च्स्.—पितृ has the organic form पिचस्. विष्णु takes the real termination of the ablative, विषोत्.

*Locative.* The termination इ may be lengthened.—Nouns ending in च्च् or ज्मा have sometimes ज्मा instead of final ए or जायाम्, मध्वा (for मध्वे), गुहा (for गुहायाम्); those in ज्मा occur also with ए, देवते instead of देवतायाम्. Those in उ take the regular termination and change उ to च्च्, सुनवि from सुनु.—जा occurs instead of final औ, नाभा from नाभि.—Those in ऊ have the regular termination, तन्वि from तनु.—Final याम् and वाम् drop the म् and are changed to ई and ऊ, गौरी, तनु.—Nouns ending in च्च्न् may reject the termination, e. g. चर्मन् for चर्मणि.—यादृन् takes the termination मिन् (cf. the locative of the pronouns, § 247).

*Dual: nominative, vocative, and accusative.* ज्मा, or even च्च्, is substituted for final औ, जसुर.—य् is inserted after च्च् and ऊ, before which च्च् is rejected and ऊ changed to व्, मयूरश्रेष्ठा (instead of श्रेष्ठी), कन्वी (instead of कन्वी from कम्).—भूमा occurs instead of भूमी from

भूमि.—Nouns in ई and ऊ reject the termination, चरन्ती (for चरन्ती), also अनर्कन्.

*Genitive and locative.* पस्वोस् occurs instead of पस्वोस्.

*Plural: nominative and vocative.* Nouns ending in च and चा double the termination, देवासस्. आर्यास् is contracted to आरीस्. Final उ is changed to उक्, अयुवस्; to आव्, अधिनावस् (cf. § 234, II, Exc.).—Nouns ending in ई and ऊ make ईस् and अयस् instead of वस्, and ऊस् and अवस् instead of वस्, उर्वीस् from उर्वी, पत्नयस् from पत्नी. —भक्तिवन् forms भक्तिवांसस् (cf. § 221, V).—The neuters frequently drop their final नि (नि), वृषा instead of वृषानि, and shorten the preceding vowel, कर्म instead of कर्मानि, अक्षूरि for अक्षूरीनि, पुष् for पुष्वनि. Nouns ending in अन् lengthen the अ, सान्ति, घृतवान्ति (cf. § 221, II, Exc. 2).

*Accusative.* Nouns ending in ई and उ take the termination अस्, before which ई is changed to य्, उ to व् or उक्; on the other hand occurs न् instead of अस्, मयोभून्. In Epic Poetry अस् is affixed to nouns ending in च्, which is then changed to चर्, पितरस्.

*Instrumental.* Nouns in च have ंएभिस् instead of ऐस् (cf. § 225, 12). नदी forms नदीस्.

*Dative and ablative.* नारी and सेनानी occur with shortened ई.

*Genitive.* The affix is added immediately to some nouns, चरचाम्. The final च् may become र् or चर्, स्वस्वाम् from स्वसु, नराम् from नृ. When न् is inserted, it may be left unchanged, धातुस्वाम्. न् is inserted irregularly in ग्रामस्वाम्.

*Locative.* The termination is doubled in पृत्सुषु; विम् makes विषु instead of विद्. वन्, रन्, दम् change their final to Anusvāra —, वंसु &c.

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit. Thus the termination of the accusative is attached to the weak form in चर्वी-वतम् instead of चर्वीवन्तम्, and that of the nominative plural even to the weakest in तस्थुषस् instead of तस्थिवांसस्. In the nouns ending in वन् the use of the strong form is absolute in the nominative singular only; in all the other strong cases it is optional, e. g. तचन्, sing. nom.

तथा, accus. तथस्म or तथाम्. On the other hand दावने occurs instead of दावे, and the nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, e. g. in the nom. voc. acc. dual उवासा, gen. plur. उवासाम्, from उवस्. Sometimes they reject अस्, e. g. उवाम्, or drop their initial स् and are declined like nouns ending in अ, e. g. अक्षिरास्, nom. plur. of अक्षिर, for अक्षिरस्. Nouns ending in अम् sometimes have a strong form like those in अन्, e. g. चम्, nom. voc. acc. dual चामा, nom. plur. चामस्, nom. sing. चास् (for \*चन्स्), accus. sing. चाम् (for \*चामम्).

2. The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, cf. Rigveda I, 26, 2; 64, 5, Atharvaveda IV, 22, 3.

3. Cf. § 239.

§ 239. ALPHABETICAL LIST OF ANOMALOUS NOUNS.

1. अम्ना, अम्ना, and अम्ना fem. 'mother' shorten their final in the vocative singular.

2. अक्षि n. 'the eye', अस्त्रि n. 'a bone', दधि n. 'curdled milk', सक्थि n. 'the thigh' derive the weakest cases (§ 220) from अचन्, अस्त्रन्, दधन्, and सक्थन् (cf. § 221, III), e. g.

	SINGULAR.	DUAL.	PLURAL.
N. V. A.	अक्षि	N.V. Acc. अचक्षी or अस्त्रक्षी	N.V. Acc. अक्षीणि
Instr.	अक्ष्या	I. D. Abl. अक्षिभ्याम्	I. अक्षिभिस्
Dat.	अक्ष्ये		D. Abl. अक्षिभ्यस्
Abl. }	अक्ष्यस्		
Gen. }		G. L. अक्ष्योस्	G. अक्ष्याम्
Loc.	अक्ष्यि or अक्षि		L. अक्षिषु

In the Veda the forms ending in अन् are also used as the bases of other cases, e. g. अचक्षिभिस्, and the nom. voc. acc. dual of अक्षि is अक्षी, the instr. dat. abl. अक्षीभ्याम्, the gen. loc. अक्ष्योस्.

3. अचवन्त् and भगवन्त् make in the vocative sing. अचोस्, भगोस्.



4. **अनडुह** masc. 'ox', singular nominative **अनडुहान्**, voc. **अनडुहन्**, acc. **अनडुहाहम्**, instr. **अनडुहा**, dat. **०हे**, abl. gen. **०हस्**, loc. **०हि**; dual nom. voc. acc. **अनडुहाही**, instr. dat. abl. **अनडुह्याम्**, gen. loc. **अनडुहोस्**; plural nom. voc. **अनडुहाहस्**, acc. **अनडुहस्**, instr. **अनडुह्यिस्**, dat. abl. **अनडुह्यस्**, gen. **अनडुह्याम्**, loc. **अनडुह्यु**.

5. **अनर्वन्**, see **अर्वन्**.

6. **अनेहस्** m. 'time', **उशनस्** m. noun p., **पुषदंशस्** m. 'a name of Indra', and in the Veda **धन्वासहस्** m. 'an archer' reject in the nominative singular the final **स्** and lengthen the penultimate **ञ**, e. g. **अनेहा**.

7. **अप्** fem. 'water' lengthens the **ञ** in the strong cases, in the nom. voc. acc. plur. of the neuter optionally; e. g. nom. voc. pl. **आप्यस्**; before the terminations beginning with **भ्** it has **ह्** instead of **प्**, e. g. **अग्निस्**. When not compound it is generally used in the plural only.

8. **अन्वा**, see nro. 1.

9. **अर्यमन्** m. noun p., **पूषन्** m. noun p., and the nouns ending in **हन्** 'killing' do not lengthen their penultimate **ञ** in the strong cases, except in the nominative singular masc. and in the nom. voc. acc. plur. neuter, e. g. acc. sing. **अर्यमन्म**, **पूषहन्म**, nom. sing. m. **पूषहा** (cf. 57 and 85).

10. **अर्वन्** m. 'a horse' uses this crude form only in the nominative and vocative singular (cf. § 221, III), and when compounded; in the other cases it substitutes **अर्वन्त्** which follows § 221, II, e. g. sing. nom. **अर्वा**, voc. **अर्वन्**, acc. **अर्वन्तम्**, instr. **अर्वता**. In the Veda **अर्वन्** is also used in the acc. sing.

The bases **अक्कन्** and **अक्कन्त्** m. 'one who praises', **विवस्वन्** and **विवस्वन्त्** m. noun p. are substituted for each other in a similar manner.

11. **अक्षा**, see **अक्ष्वा**.

12. **अवयाक्** and **पुरोडाक्** m. 'a priest' make in the nom. and voc. sing. **अवयास्**, **पुरोडास्**; before the terminations beginning with **भ्** and in the locative plural they substitute **अवयस्**, **पुरोडस्**, and **उक्कयशास्** m. 'one who praises' in the same way **उक्कयशस्**, e. g. **अवयोभिस्** (cf. § 217), **अवयस्सु** or **अवयःसु** (§ 215), in the other cases regularly, e. g. instr. sing. **अवयाजा**.

13. The feminines **अवी** 'a woman in her menses', **तक्वी** 'a lute',

तरी 'a ship', जखी n. p., खरी 'smoke', and in the Veda also some others, take स् in the nominative singular, e. g. जखीस्.

14. असृक् n. 'blood', आस्र n. 'the face', उदक् n. 'water', दन्त m. 'a tooth', दोस् m. 'an arm', नासिका f. 'the nose', निशा f. 'the night', पाद् m. 'a foot', पृतना f. 'an army', मांस n. 'meat', मास m. 'the month', यकृत् n. 'the liver', द्यूष m. n. 'soup', शकृत् n. 'excrement', शिरस् n. 'the head', शानु n. 'the top', and हृदय n. 'the heart' may substitute in all cases, except in the nom. voc. acc. singular and dual masc., fem., and ntr., nom. voc. plural masc. and fem., and nom. voc. acc. plur. of the neuter, the following corresponding crude forms, viz. असन्, आसन्, उदन्, दन्, दोषन्, नस्, निम्, पद्, पूत्, मांस, मास (cf. nro. 22), यक्न्, द्यूषन्, शक्न्, शीर्षन्, श्नु, and हृद्, e. g. sing. nom. voc. acc. असृक् only, but instr. असृक्वा or जख्वा, dual n. v. a. only असृक्वी, but instr. dat. abl. असृग्भ्याम् or अस्रभ्याम्, plur. n. v. a. असृजि, instr. असृग्भिस् or अस्रभिस्.

15. अखन्, see अखि in nro. 2.

16. अहन् n. 'the day' derives the nom. voc. acc. sing., loc. plur., and the cases, the terminations of which begin with भ्, from अहस्; nom. voc. acc. sing. अहस्, loc. plur. अहस्तु, instr. dat. abl. dual अहोभ्याम्, but instr. sing. अह्ना &c. In the Veda occurs also अहभिस् (instead of अहोभिस्). The nom. voc. acc. sing. अहस् becomes अहर् before all weak letters, contrary to the Exc. to § 28.

When अहन् is the last member of a compound adjective, the nom. voc. sing. masc. is derived from अहस्, but the acc. sing., the nom. voc. acc. dual, and the nom. voc. plur. masc. from अहन् in the strong form (§ 221, III), the rest as in the neuter, e. g. sing. nom. दीर्घाहस्, voc. दीर्घाहस्, acc. दीर्घाहाणम् &c.

When the last member of a compound, it frequently becomes अह् and अह् (cf. my V. G. § 639); in the latter instance the loc. sing. may be derived also from अहन्, therefore ऽ अह्नि or ऽ अहनि or ऽ अह्नि.

17. आत्मन् m. 'breath, soul, one's self' drops in the Veda its initial आ particularly in the sing. instr. dat. loc. and even acc. (at the same time without lengthening the penultimate अ contrary to § 221, III), e. g. त्मना, त्मन्.

18. आसन्, see आस्र in nro. 14.

19. उक्थञ्चात्, see nro. 12.

20. उदन्, see उदक् in nro. 14.

20b. उदीन्, see § 221, I.

21. उशनस्, see nro. 6. Besides it may reject its final in the vocative singular, or substitute न्, उशनस्, उशन or उशनन्. Locative sing. उशने (cf. § 238, 1).

22. उषस् f. 'the dawn', मास m. 'the month' (cf. nro. 14), स्वस् 'voluntary', स्वतमस् 'by one's own power' have in the Veda before the terminations beginning with न्, इ instead of their final, e. g. उषस्तिस्. The last two make in the nom. sing. masc. स्ववान्, स्वतवान्.

23. ऋक्मन्, see nro. 10.

24. ऋमुचिन् masc. 'a name of Indra', मचिन् m. 'a path', मचिन् m. 'a churning stick' derive their strong cases, except the nom. and voc. sing., from ऋमुचन्, पन्चन्, मच्यन्, the weakest (§ 220) from ऋमुच, पच, मच. The sing. nom. and voc. is ऋमुचस्, पन्चास्, मचास्; the acc. ऋमुचाणम्, instr. ऋमुचा, dual nom. voc. acc. पन्चाणी, instr. dat. and abl. पचिभ्याम्, gen. and loc. पचोस्, plur. nom. and voc. पन्वानस्, acc. पचस्, instr. पचिभिस्, loc. पचिषु.

25. ओषधि fem. 'a plant' has in the Veda ष्धी, except in the nominative singular.

26. कर्भू, कार्भू, हुम्भू m. 'thunderbolt', पुनर्भू f. 'a virgin widow re-married', वर्षाभू m. 'a frog' change their final before vowels to ष्.

27. कृष् m. f. 'a curlew' changes ष् in the nom. voc. sing., the loc. plur., and before न् to कृ, e. g. nom. voc. sing. कृष्, but acc. कृष्म्, instr. कृष्ठा, instr. dat. and abl. dual कृष्भ्याम्, instr. plural कृष्भिस्, loc. कृष्णु or कृष्.

28. क्रोष्टु m. 'a jackal' derives the strong cases, except the voc. sing., necessarily and the weakest optionally from क्रोष्टु, sing. nom. क्रोष्टा, voc. क्रोष्टो, instr. क्रोष्टुना or क्रोष्ट्रा, dat. क्रोष्टने or क्रोष्ट्रे &c., dual nom. voc. acc. क्रोष्टारौ, instr. dat. abl. क्रोष्टुभ्याम्, gen. loc. क्रोष्टेस् or क्रोष्टोस्, plur. nom. voc. क्रोष्टारस्, acc. क्रोष्टून् or क्रोष्टुन्, instr. क्रोष्टुभिस्.

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used.

29. वरा f. 'decrepitude' may use also as crude form वरस्, ex-

cept in the nom. and voc. singular, instr. dat. and abl. dual and plur., e. g. sing. nom. **जरा**, voc. **जरे**, but accus. **जराम्** or **जराम्**, dual instr. dat. abl. **जराभ्याम्**, gen. loc. **जरायोस्** or **जरयोस्**.

30. **जसासाह** in the Veda changes its **स्** to **ह** in the nom. voc. acc. singular, loc. plural, and instr. dat. abl. dual and plural, therefore sing. nom. and voc. **जसासाह**, acc. **जसासाहम्**, but instr. **जसासाह्य**.

31. **तन्नी**, see nro. 13.

32. **तरी**, see nro. 13.

33. **तिरस्**, **तिर्यस्**, see § 221, I.

33b. **त्न**, see nro. 7.

34. **दत्**, see **दन्** in nro. 14.

35. **दधन्**, see **दधि** in nro. 2.

36. **दिक्** f. 'the day' changes the final **क्** to **यु** in the instr. dat. abl. of the dual and plur. and in the loc. plur., and makes in the nom. and voc. sing. **योस्**, e. g. **युष्माम्**, **युयु**, but acc. sing. **दिवम्** &c.—In the Veda also **यून्** acc. plur. masc., and nom. voc. acc. dual **यामा**.

Being the last member of a compound, the nom. voc. acc. singular of the neuter is also **यु**.

37. **दृग्भू**, see nro. 26.

38. **इदम्**, when the final of a compound, e. g. **सदृग्भू** 'like', makes in the nom. voc. sing. in the Veda **इदु**.

39. **दोषन्**, see **दोषी** in nro. 14.

40. **यु**, **योस्**, see nro. 36.

41. **धन्वांसहस्**, see nro. 6.

42. **ध्वस्** (from the verb **ध्वस्** 'to fall') and **सस्** (from **सस्** 'to fall'), forming the last member of a compound, change their final **स्** to **त्** in the nom. and voc. sing. and loc. plur., and before **त्** to **द्**, e. g. nom. voc. sing. **पर्यध्वत्**, loc. plur. **पर्यध्वत्सु**, instr. dat. abl. dual **पर्यध्व्याम्**.

43. **नस्**, see **नासिका** in nro. 14.

44. **निम्**, see **निशा** in nro. 14.

45. **नी** m. f. 'a guide', when standing alone or when forming the last part of a compound, e. g. **यामनी**, takes in the locative singular the termination **याम्**, before which **ई** in the simple word becomes **इ**, in the compound **य**, **नियाम्**, **यामयाम्**.

46. नृ m. 'a man' may leave its final short in the genitive plural नृषाम् or नृषान्.

47. पति m. 'a master' and सखि m. 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing. instr. पत्न्या, सख्या, in the dat. पत्ने, सख्ये, in the abl. and gen. पत्न्युस्, सख्युस्, in the loc. पत्नी, सखी.

सखि besides makes in the sing. nom. सखा, in the acc. सखाचम्, in the dual nom. voc. acc. सखाचौ, in the nom. and voc. plur. सखाचस्.

The rest is regular, e. g. voc. sing. पते, सखे.

48. पद्, पद्भिन्, पद्भ्यन्, see nro. 24.

49. पद्, see पाद् in nro. 14 and nro. 50.

50. पाद् f. 'a foot' becomes पद् in the weakest cases (§ 220), e. g. द्विपाद् adj. 'having two feet', instr. singular द्विपदा, but nom. voc. sing. द्विपाद्, acc. sing. द्विपादम्, instr. dat. abl. dual द्विपाद्वान्.

51. पाद्, see nro. 14.

52. पुंस् m. 'a man' has as base of the voc. sing. पुमंस्; of the other strong cases पुमांस्; of the instr. dat. abl. dual and plur. and loc. plur. पुम्, in the weakest cases (§ 220) पुंस. In the nom. and voc. sing. the final स् is dropped and the penultimate Anusvāra changed to न् (cf. §§ 221, V and 243); in the loc. plur. the final म् becomes Anusvāra.

Sing. पुमान्, पुमन्, पुमांसम्, पुंसा, पुंसि, पुंसस्, पुंसि.

Dual पुमांसौ, पुम्भ्याम्, पुंसोस्.

Plur. पुमांसस्, पुंसस्, पुम्भिस, पुम्भ्यस्, पुंसाम्, पुंसु.

When the last member of a compound adjective, e. g. सुपुंस, it makes in the nom. voc. acc. sing. of the neuter सुपुम्, in the nom. voc. acc. dual सुपुंसौ, in the nom. voc. acc. plur. सुपुमांसि; the rest is like the masculine.

53. पुनर्भू, see nro. 26.

54. पुम्, पुमांस्, see nro. 52.

55. पुषदंशस्, see nro. 6.

56. पुरोडाम्, see nro. 12.

57. पूषन्, see nro. 9. Besides the weakest cases (§ 220) may be derived from पूष्, e. g. instr. sing. पूषा or पूष्णा.

58. पुत्, see पृतना in nro. 14.

59. भववन्, see nro. 3.

60. मघवन् m. 'a name of Indra', युवन् m. 'a young man', and श्वन् m. 'a dog' derive the weakest cases (§ 220) from मघोन्, यून्, and मुन्; the rest is regular (§ 221, III), sing. nom. मघवा, युवा, चा, voc. मघवन्, युवन्, श्वन्, acc. मघवानम्, युवानम्, चावम्, instr. मघोना, यूना, मुना &c., dual nom. voc. acc. मघवानौ &c., instr. dat. abl. मघवभ्याम् &c., gen. loc. मघोनोस् &c.

The feminine is, according to § 210, मघोनी, but also (from the original form \*मघवन्) मघवती, यूनी and (from the original form युवन्) युवति (with a short final), मुनी.

61. मध्, मधिन्, मन्धन्, see nro. 24.

62. महन्, महान्, see § 221, II.

63. मांस, मांस, see nro. 14.

63b. मास्, मास्, see nro. 14.

64. यक्न्, see यक्त् in nro. 14.

65. युज् adj. 'joining'. This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing. of the masculine and feminine to रु; in the weak cases the nasal is rejected. Thus sing. nom. voc. m.f. युर्, acc. युज्मन्, nom. voc. acc. of the neuter युक्, instr. m.f.n. युवा; dual nom. voc. acc. m.f. युजौ, of the neuter युजी; instr. dat. abl. m.f.n. युग्भ्याम्, gen. loc. युजोस्; plur. nom. voc. m.f. युजस्, acc. युजस्, nom. voc. acc. of the neuter युजि, instr. m.f.n. युग्भिस् &c.

66. युवन्, यून्, see nro. 60.

67. यूष्, यूषन्, see nro. 14.

68. ऽरि, neuter of adjectives, composed with ऽरि 'wealth', according to § 210b, e. g. सुरि masc. and fem., सुरि neuter 'having much wealth', changes its final in the cases, the terminations of which begin with भ्, and in the loc. plur. to चा, सुराभ्याम्, सुरासु; also in the gen. plural, according to some grammarians, and with inserted ज्, सुराणाम्.

69. लक्ष्मी, see nro. 13.

70. वर्षाभू, see nro. 26.

71. वातप्रमी m. 'a swift antelope' may form the sing. acc. वात्-

प्रत्यम् or \*प्रमीम्, the loc. \*प्रम्यि or \*प्रमी, the plur. acc. \*प्रम्यस् or \*प्रमीस्; the rest follows the analogy of जलपी, § 231.

72. ऽवाह् as last member of a compound, when preceded by च or चा, becomes in the weakest cases (§ 220) ऊह्, which combines with the preceding च or चा to चीह्, e. g. भारवाह् 'bearing a load', instr. singular भारीहा.—But when preceded by another vowel and in this compound चेतवाह् this change is optional, e. g. भूवाह् in the instr. sing. either भूवाहा or (भू + ऊहा contracted to) मूहा, चेतवाहा or चैतीहा.

चेतवाह् besides forms its nom. voc. sing., loc. plur., and the cases, the terminations of which begin with भ्, according to the analogy of the nouns in nro. 12, as if the crude form was चेतवस्, thus nom. and voc. sing. चेतवास्, instr. dat. abl. dual चेतवोभ्याम्, loc. plur. चेतवस्तु.

73. विवस्वन्त्, see nro. 10.

74. विश्वराज् (विश्वऽराज्) m. 'a universal king' lengthens the final अ of its first member in the nom. voc. sing., loc. plur., and before the terminations beginning with भ्, e. g. nom. and voc. sing. विश्वराद्, loc. plur. विश्वाराहु, instr. dat. abl. dual विश्वाराड्भ्याम्.

75. शक्न्, शक्त्, see nro. 14.

76. शिरस्, शीर्षन्, see nro. 14.

77. युन्, श्वन्, see nro. 60.

78. चेतवस्, चेतवाह्, चैतीह्, see nro. 72.

79. सक्थन्, सक्थि, see nro. 2.

80. सखाय्, सखि, see nro. 47.

81. सानु, see nro. 14.

82. स्त्री f. 'a wife' is declined like देवी (§ 230) in the sing. nom. स्त्री and voc. स्त्रि; in the dative it forms स्त्रियै, in the abl. and gen. स्त्रियास्, in the loc. स्त्रियाम्; in the plur. gen. स्त्रीणाम्; in the sing. accus. स्त्रीम् or स्त्रियम्, and likewise in the plur. acc. स्त्रीस् or स्त्रियस्; in the rest it follows the analogy of स्त्री (§ 230), e. g. instr. sing. स्त्रिया.

When forming the last part of a compound adjective, it becomes ऽस्त्रि (§ 210), e. g. अतिस्त्रि m. f. n., and makes in the sing. accus. masc. either ऽस्त्रिम् (analogously to अग्नि, § 229) or ऽस्त्रियम्, in the dual nom. voc. acc. masc. ऽस्त्रियौ, in the gen. loc. ऽस्त्रियोस्; plur. accus. masc. either ऽस्त्रीन् or ऽस्त्रियस्; in the rest it follows the analogy of

स्त्रियम् (§ 229). In the feminine the form of the simple word is used as in the masculine, in the sing. acc. § स्त्रियम् or § स्त्रियम्, dual nom. voc. acc. gen. and loc. § स्त्रियौ, § स्त्रियोस्, and even in other cases, viz. the instr. sing. § स्त्रिया, and optionally in the dat., abl. gen., loc. sing., e. g. § स्त्रिये or § स्त्रिये (like मत्तये, § 229), § स्त्रियास् or § स्त्रिये, § स्त्रियाम् or § स्त्री; the acc. plur. is either § स्त्रीस् or § स्त्रियस्; the rest follows the analogy of मति (§ 229), e. g. nom. voc. plur. § स्त्रियस्.

83. स्त्रु, see सानु in nro. 14.

84. ह्रस्व, see nro. 14.

85. § ह्रन्, see nro. 9. Besides in the weakest cases ह्र is changed to स्त्र, e. g. वृचह्रन्, instr. singular वृचस्त्रा.

## 2. DEGREES OF COMPARISON.

§ 240. The comparative is generally formed by subjoining to the crude form the affix तर; the superlative, by suffixing तम, e. g. नु 'a man', नृतम 'most man-like'. The adjectives sometimes form the comparative with र्वयस्, the superlative with इष्ठ, e. g. पृष्ठ 'broad', comparative पृष्ठतर or प्रवीयस् (§ 242, 3), superlative पृष्ठतम or प्रविष्ठ. Sometimes both affixes are combined, e. g. पाप 'bad', पापीयस्तर, पापिष्ठतम. तर may also be added to the superlatives ending in इष्ठ, अष्ठतर from the superlative अष्ठ 'the best' (§ 242, 3).

§ 241. The crude forms undergo before तर and तम the changes prescribed in § 27. But those in ह्रस्व and षस् change their final स् to ष, after which the initial ह्र of the affix becomes द्र, e. g. क्षपिस् n. 'molten butter', क्षपिष्टर.

The nouns which have strong and weak forms, attach the affixes to that which they have before the termination of the locative plural, e. g. अक्ष, loc. plur. प्राक्षु, comparative प्राक्षतर; युजन् 'joining', युजत्सु, युजन्तर; राजन् 'king', राजत्सु, राजन्तर; धनिन् 'rich', धनित्सु, धनिन्तर; loc. plur. of the participle of the reduplicated perfect of ब्रू 'to cry' ब्रूयत्सु, comparative ब्रूयन्तर.

In the Veda some nouns in न् retain their final, some ending in vowels insert ह्र, e. g. कुम्भिन्, सुपथिन्तर; मधु, मधुन्तर.

Feminine substantives and adjectives, corresponding to masculines



which differ from them only in the gender, attach the affixes of the comparative and superlative to the crude form of the masculine, e.g. काली f. 'a female black', corresponding to the crude form of the masculine काल 'black', forms its comparative and superlative from the latter, कालतरा, कालतमा. Many feminines ending in ई and ऊ optionally shorten the final, ब्रह्मवधू 'a female relation of a Brahman', ब्रह्मवधूतरा or वधूतर.

§ 242. Some peculiar changes take place before the affixes ईयंस् and इष्ठ.

1. They cause the affixes तृ, मन्, वन्, वस्, विन्, and हन् to be dropped, e.g. दोग्धृ = दोह् + तृ (cf. § 98, 3), comparative दोहीयंस्, superlative दोहिष्ठ. When after the rejection of तृ an ह्, or चो, becomes the final, it is changed to चय् or चव्, e.g. जेतृ जयीयंस्, खोगृ खविष्ठ.

2. Polysyllabic crude forms reject their last vowel together with the consonant or consonants by which it may be followed, पटु 'sharp' पटीयंस्. This rule applies also to those which reject one of the affixes mentioned in 1, e.g. वसुमन्, वसीयंस्.

In the Veda यंस् occurs instead of ईयंस्, e.g. चखंस् from वसु 'good'.

3. Sometimes these affixes are attached to anomalous modifications of the nouns. The following is a list of these anomalous comparatives and superlatives.

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
कनीयंस्	कनिष्ठ	अल्प 'little', or युवन् 'young'.
कशीयंस्	कशिष्ठ	ऊग्र 'meagre'.
क्षेपीयंस्	क्षेपिष्ठ	क्षिप्र 'quick'.
क्षोदीयंस्	क्षोदिष्ठ	सुह्र 'small'.
गरीयंस्	गरिष्ठ	गुरु 'heavy'.
ज्यायंस्	ज्येष्ठ	प्रशस्त 'praiseworthy' and वृद्ध
जपीयंस्	जपिष्ठ	तृप्त 'satiated'. ['old'.
दवीयंस्	दविष्ठ	दूर 'far'.
द्रढीयंस्	द्रढिष्ठ	वृढ 'firm'.
द्राघीयंस्	द्राघिष्ठ	दीर्घ 'long'.
नेदीयंस्	नेदिष्ठ	अनिक्त 'near'.
परिव्रढीयंस्	परिव्रढिष्ठ	परिवृढ 'august'.

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
प्रचीयंस	प्रचिष्ठ	पृष्ठ 'broad'.
प्रेयंस	प्रेष्ठ	प्रिय 'beloved'.
बन्हीयंस	बन्हिष्ठ	बहु 'much'.
भूयंस	भूयिष्ठ	बहु 'much'.
भग्नीयंस	भग्निष्ठ	भृश 'frequent'.
मृदीयंस	मृदिष्ठ	मृदु 'soft'.
यवीयंस	यविष्ठ	युवन् 'young'.
रजीयंस	रजिष्ठ	रज्जु 'straight'.
वरीयंस	गरिष्ठ	उत्त 'broad'.
वर्षीयंस	वर्षिष्ठ	वृद्ध 'old'.
वृन्दीयंस	वृन्दिष्ठ	वृन्दारक 'beautiful'.
श्रेयंस	श्रेष्ठ	प्रशस्त 'praiseworthy'.
स्ववीयंस	स्वविष्ठ	खुर 'strong'.
खेयंस	खेष्ठ	खिर 'firm'.
खेयंस	खेष्ठ	खिर 'much'.
ह्रसीयंस	ह्रसिष्ठ	ह्रस्व 'short'.

§ 243. The feminines of the affixes तर, तम, and हृष्ट, according to § 210, are तरा, तमा, and हृष्टा.

The masculines and neuters are declined after the models in § 225; the feminines in accordance with that in § 226.

The feminine of ईयंस, according to § 210 (cf. the instrumental singular of the masculine ईयसा) is ईयसी.

The rules for the declension of the masculine and neuter of ईयंस have been given in § 221, VI. I now shall give the paradigm गरीयंस. The feminine गरीयसी follows strictly the analogy of देवी in § 230.

SINGULAR.			DUAL.		
m. n.	m.	n.	m. n.	m.	n.
—	गरीयान्	गरीयस	N. V. Acc.	—	गरीयसी
—	गरीयन्			—	गरीयसी
—	गरीयांसम्			—	गरीयसी
गरीयसा	—	—	L. D. Abl.	गरीयोभ्याम्	—
गरीयसे	—	—		—	—
गरीयसस	—	—	G. L.	गरीयसोस	—
गरीयसि	—	—		—	—

PLURAL,			
	m. n.	m.	n.
N. V.	—	नरीयांसस्	} नरीयांसि
Acc.	—	नरीयसस्	
Instr.	नरीयोभिस	—	—
D. Abl.	नरीयोभ्यस्	—	—
Gen.	नरीयसाम्	—	—
Loc.	नरीयसु or नरीयःसु	—	—

## 3. PRONOUNS.

## § 244. DECLENSION OF THE PRONOUNS OF THE FIRST AND SECOND PERSONS.

They have no vocative.

## SINGULAR.

N.	अहम् 'I'	त्वम् 'thou'
Acc.	माम् and मा 'me'	त्वाम् and त्वा 'thee'
I.	मया 'by me'	त्वया 'by thee'
D.	मह्यम् and मे 'to me'	तुभ्यम् and ते 'to thee'
Abl.	मत 'from me'	त्वात् 'from thee'
G.	मम and मे 'mine'	तव and ते 'thine'
L.	मयि 'in me'	त्वयि 'in thee'

## DUAL.

N.	आवाम् 'we two'	युवाम् 'you two'
Acc.	the same and नौ 'us two'	the same and वाम् 'you two'
I.	आवाभ्याम् 'by us two'	युवाभ्याम् 'by you two'
D.	the same and नौ 'to us two'	the same and वाम् 'to you two'
Abl.	आवाभ्याम् 'from us two'	युवाभ्याम् 'from you two'
G.	आवयोस् and नौ 'of us two'	युवयोस् and वाम् 'of you two'
L.	आवयोस् 'in us two'	युवयोस् 'in you two'

## PLURAL.

i. वयम् 'we'	वृषम् 'you'
cc. अस्मान् and नस् 'us'	वृष्मान् and वस् 'you'
अस्माभिस् 'by us'	वृष्माभिस् 'by you'
l. अस्मभ्यम् and नस् 'to us'	वृष्मभ्यम् and वस् 'to you'
abl. अस्मात् 'from us'	वृष्मात् 'from you'
f. अस्माकम् and वस् 'of us'	वृष्माकम् and वस् 'of you'
L. अस्मासु 'in us'	वृष्मासु 'in you'

§ 245. There are five pronouns of the third person, तत् 'that' or he, she, it', त्वत् 'that', इदम् 'this', एतत् 'this', and अहस् 'that' or this'. The relative pronoun is यत् 'who', 'which', or 'what', and the interrogative pronoun किम् 'who' or 'what'.

§ 246. These pronouns are declined in the three genders and substitute various forms as their inflectional bases.

तत् has as inflectional base in the nominative singular masc. त, in the fem. सा. The other cases are derived in the masculine and neuter from त, in the feminine from ता.

त्वत् substitutes in the nom. sing. masc. त, in the fem. सा; in all the other cases in the masc. and neuter त्, in the fem. ता.

इदम् substitutes:— 1. In the sing. nom. masc., dat. abl. gen. loc. m.f.n., in the dual instr. dat. abl. and plur. instr. dat. abl. gen. loc. masc. and neuter इ.— 2. In the dual instr. dat. abl. and plur. instr. dat. abl. gen. loc. fem. इत्.— 3. In the sing. nom. and acc. neuter इ.— 4. In the sing. nom. fem. ई.— 5. In the sing. acc. masc., dual and plur. nom. acc. of the masc. and neuter इम, in the fem. इमा.— 6. In the sing. instr., dual gen. loc. masc. and neuter इम, in the fem. इमा.— 7. The base of the acc. sing., dual, and plural, of the instr. sing., and of the gen. and loc. dual sometimes is in the masc. and neuter इम, in the fem. इमा.

एतत् substitutes in the sing. nom. masc. एष, in the fem. एषा; in all the other cases in the masculine and neuter एत, in the fem. एता. एन and एना are sometimes used as in the preceding rule, nro. 7.

**अद्स्** substitutes:—1. In the sing. nom. masc. **अस**, fem. **असा**.—  
2. In the sing. nom. and acc. neuter **अ**.—3. In the sing. acc. masc. and  
fem., in the whole dual, and in the plur. nom. fem. ntr., acc. m.f.n.,  
instr. dat. abl. gen. and loc. fem., in the masc. and neuter **अमु**, in the  
fem. **अम्**.—4. In the plur. nom. masc. and in the instr. dat. abl. gen.  
and loc. masc. and neuter **अमी**.

**यत्** derives all its cases in the masc. and neuter from **य**, in the  
fem. from **या**.

**किम्** substitutes in all cases of the masc. and neuter—except the  
nom. and acc. singular of the neuter—**क**, in the fem. **का**; in the nom.  
and acc. sing. neuter **कि**.

§ 247. In the dative, ablative, and locative singular the masculine  
and neuter subjoin **स्** to the base, the feminine adds **स्** in these cases  
as well as in the genitive singular.

The inflectional terminations differ in some instances from those of  
the nouns.

## 1. तत्.

	SINGULAR.				DUAL.				PLURAL.		
	masc.	neuter.	fem.		masc.	ntr.	fem.		masc.	neuter.	fem.
N.	सस्	} तत्	सा	N.	} ती	ते	ते	N.	ते	} तानि	तास्
Acc.	तम्		ताम्	A.				A.	तान्		
I.	तेभ्यं	तया		I.				I.	तेभ्यः	तानि	
D.	तस्यै	तस्यै		D.	ताभ्याम्			D.	तेभ्यस्	ताभ्याम्	
Abl.	तस्मात्	} तस्मात्		A.				A.			
G.	तस्य	} तस्यास्		G.	तयोस्			G.	तेषाम्	ताभ्याम्	
L.	तस्मिन्	तस्याम्		L.				L.	तेषु	तासु	

## 2. त्वत्.

	SINGULAR.				DUAL.				PLURAL.		
	masc.	neuter.	fem.		masc.	ntr.	fem.		masc.	neuter.	fem.
N.	त्वस्	} त्वत्	त्वा	N.	} त्वी	त्वे	त्वे	N.	त्वे	} त्वानि	त्वास्
Acc.	त्वम्		त्वाम्	A.				A.	त्वान्		
I.	त्वेभ्यं	त्वया		I.				I.	त्वेभ्यः	त्वानि	
D.	त्वस्यै	त्वस्यै		D.	त्वाभ्याम्			D.	त्वेभ्यस्	त्वाभ्याम्	
Abl.	त्वस्मात्	} त्वस्मात्		A.				A.			
G.	त्वस्य	} त्वस्यास्		G.	त्वयोस्			G.	त्वेषाम्	त्वाभ्याम्	
L.	त्वस्मिन्	त्वस्याम्		L.				L.	त्वेषु	त्वासु	

## 3. इदम्.

SINGULAR.			DUAL.			PLURAL.		
m.	n.	f.	m.	n.	f.	m.	n.	f.
अयम्	इदम्	इयम्	N. इमी	इमे	इमे	N. इमे	इमानि	इमास्
इमम्	इदम्	इमाम्	A. इमी	इमे	इमे	A. इमान्	इमानि	इमास्
इनम्	इतम्	इनाम्	A. एनी	एने	एने	A. इनान्	एनाणि	एनास्
एनेन	अनया	अस्यास्	I. }	अभ्याम्	D. }	A. }	एभिस	आभिस
एनेन	अनया						एभिस	आभिस
अक्षी	अक्षी						एभ्यस्	आभ्यस्
अक्षी	अक्षी						एभ्यस्	आभ्यस्
अस्यात्	अस्यास्	अस्यास्	A. }	अनवीस्	G. }	A. }	एषाम्	आसाम्
अस्यात्							एषाम्	आसाम्
अस्य							एषाम्	आसाम्
अस्य	अस्यास्	अस्यास्	G. }	अनवीस्	L. }	L. }	एषु	आसु
अस्मिन्							एषु	आसु
अस्मिन्	अस्यास्	अस्यास्	L. }	एनवीस्				

## 4. एतत्.

SINGULAR.			DUAL.			PLURAL.		
m.	n.	f.	m.	n.	f.	m.	n.	f.
एषस्	एतत्	एषा	N. एतौ	एते	एते	N. एते	एतानि	एतास्
एतम्	एतत्	एताम्	A. एतौ	एते	एते	A. एतान्	एतानि	एतास्
एनम्	एतत्	एनाम्	A. एनौ	एने	एने	A. एनान्	एनाणि	एनास्
एतेन	एतया	एताभ्यस्	I. }	एताभ्याम्	D. }	I. }	एतैस्	एताभिस्
एनेन	एनया						एतैस्	एताभिस्
एतक्षी	एतक्षी						एतेभ्यस्	एताभ्यस्
एतक्षी	एतक्षी						एतेभ्यस्	एताभ्यस्

&c. like तत्, paradigm 1; only in the genitive and locative dual इतवीस् and एतवीस्.

## 5. अद्स्.

SINGULAR.			DUAL.			PLURAL.		
	m.	n.	f.		m.	n.	f.	
N.	असी	अद्स्	असी	N.	अम्	N.	अनी	अमूनि अमूस्
Acc.	अमुम्		अमूम्	A.		A.	अमून्	
I.	अमुना		अमुया	L.	अमूभ्याम्	L.	अनीभिस्	अमूनि
D.	अमुयै		अमुधे	D.		D.	अनीभ्यस्	अमूभ्य
Abl.	अमुष्मात्	अमुष्मास्	अमुष्मास्	A.	अमुयोस्	A.		
G.	अमुष्य			G.		G.	अनीषाम्	अमूषा
L.	अमुभिन्		अमुष्याम्	L.		L.	अनीषु	अमूषु

## 6. यत्.

N.	यस्	यत्	या	N.	यौ ये ये	N.	ये	यानि वास्
Acc.	यम्		याम्	A.		A.	यान्	
I.	येन		यया	L.	याभ्याम्	L.	यैस्	यानि
D.	ययै		ययै	D.		D.	येभ्यस्	याभ्य
Abl.	यस्मात्	यस्मास्	यस्मास्	A.	ययीस्	A.		
G.	यस्य			G.		G.	येषाम्	यावाम्
L.	यस्मिन्		यस्मास्	L.		L.	येषु	यावु

## 7. किम्.

N.	कस्	किम्	का	N.	की के के	N.	के	कानि वास्
Acc.	कम्		काम्	A.		A.	कान्	
I.	केन		कया	L.	काभ्याम्	L.	कैस्	कानि
				D.				

&c. like the preceding.

*Obs.* The final स् of the nominatives singular masculine कस् (कः), खस् (खः), and एवस् (एवः) are rejected before all letters, except च, before which it undergoes the change prescribed in § 28, Exc.

§ 248. भवन्, properly a noun signifying 'man, master', is frequently applied in polite speech instead of the pronoun of the second person

§ 249. The reflexive pronoun is expressed:—

- NOUNS FOLLOWING MORE OR LESS THE PRONOMINAL DECLENSION.**

I shall give the paradigm चन्व.

SINGULAR.			DUAL.			PLURAL.		
m.	n.	f.	m.	n.	f.	m.	n.	f.
अन्यस	अन्यत्	अन्या	N.			N.		
अन्य	अन्यत्	अन्ये	V.	अन्यौ	अन्ये	V.	अन्ये	
अन्यम्	अन्यत्	अन्याम्	A.			A.	अन्यान्	
{			{			{		
अन्येभ्यः	अन्यया		L.			L.	अन्यैः	अन्याभिः
अन्येभ्यः	अन्येभ्यः		D.	अन्याभ्याम्		D.		
अन्यस्मात्			A.			A.	अन्येभ्यः	अन्याभ्यः
अन्यस्य		अन्यस्मात्	G.			G.	अन्येभ्यः	अन्याभ्यः
अन्यस्मिन्	अन्यस्मात्		L.	अन्योभ्यः		L.	अन्येभ्यः	अन्याभ्यः



*Obs.* अन्योन्य, इतरेतर 'one another' (§ 208), and in the Veda इतर 'another' make in the nom. acc. sing. of the neuter अन्योन्यम्, इतरेतरम्, इतरम्, and have in the vocative the crude form.

§ 251. एक 'one', एकतर (comparative of एक) 'one of two', उभय 'both' (has no dual), विश्व 'all', सम, सिम (in the Veda with the acute on the final), सर्व 'all', and त्व 'another' differ from the preceding paradigm only in the nom. voc. and acc. sing. of the neuter, which follow the nominal declension, e. g. sing. nom. masc. सर्वस्, neuter सर्वम्, fem. सर्वा, voc. masc. and neuter सर्व, fem. सर्वे; त्व may optionally make in the sing. nom. acc. neuter त्वम् or त्वत्, voc. त्व or त्वत्.

जेम 'half' follows the declension of सर्व, except in the nom. voc. plur. masc., where it may optionally use the nominal inflexion, जेने or जेमास्.

§ 252. अन्तर signifying 'outer' and 'an under-garment', अधर 'inferior', अपर 'an other', अवर 'posterior', उत्तर 'above', दक्षिण 'on the right hand', पर 'behind', पूर्व 'before', and स्व 'own' follow the rule of the preceding paragraph, except in the abl. and loc. sing. masc. and neuter and in the nom. voc. plur. masc., where they may optionally use the nominal inflexions, e. g. sing. nom. masc. अधरस्, ntr. अधरम्, fem. अधरा, dat. masc. ntr. अधरस्मै, fem. अधरस्मै &c., but abl. masc. ntr. अधरस्मात् or अधरात्, loc. masc. ntr. अधरस्मिन् or अधरे, plur. nom. voc. masc. अधरे or अधरास्.

§ 253. द्वितीय 'the second' and तृतीय 'the third' may optionally follow the pronominal or nominal declension in the sing. dat. abl. gen. and loc., e. g. dat. masc. ntr. द्वितीयस्मै or द्वितीयाय, fem. द्वितीयस्मै or द्वितीयायि, abl. masc. ntr. द्वितीयस्मात् or द्वितीयात्, gen. m. n. द्वितीयस्य, abl. gen. fem. द्वितीयस्यास् or द्वितीयायास्, loc. m. n. द्वितीयस्मिन् or द्वितीये, fem. द्वितीयस्माम् or द्वितीयायाम्.

§ 254. प्रथम 'the first', चरम 'the last', अर्ध 'half, part of', अल्प 'little', कतिपय 'some', and the numeral adjectives formed by the affix तय, as पञ्चतय 'fivefold', may take the pronominal or nominal terminations in the nom. and voc. plur. masc., e. g. प्रथमे or प्रथमास्.

§ 255. The pronominal derivatives which are not mentioned in the

preceding paragraphs, follow the nominal declension, e. g. मदीय, the possessive pronoun of the first person, 'mine', follows in the masc. and neuter § 225, and its feminine, मदीया (§ 210), follows § 226. But कति 'how many' (interrogative), यति 'how many' (relative), and तति 'so many', which are declinable in the three genders, but only in the plural, differ from § 229 in the nom. voc. acc. plur., which take no termination, therefore e. g. nom. voc. acc. कति, instr. कतिभिस्, dat. abl. कतिभ्यस्, gen. कतीनाम्, loc. कतिषु.

## 4. NUMERALS.

## CARDINALS.

§ 256. The crude forms of the simple cardinals are:—

१ एक 'one'.	७ सप्तन् (in the Veda सप्तन्)
२ द्वि 'two'.	'seven'.
३ त्रि 'three'.	८ अष्टन् 'eight'.
४ चतुर् 'four'.	९ नवन् 'nine'.
५ पञ्चन् 'five'.	१० दशन् 'ten'.
६ षष् 'six'.	

The numerals from 'eleven' to 'nineteen' are formed by compounding the first nine from एक to नवन् with दशन् 'ten'. 'Nineteen' may also be formed by prefixing जन (cf. § 258) to विंशति 'twenty'. The numerals in न् drop their finals before दशन्. The modifications which the first members of eleven, twelve, thirteen, sixteen, and eighteen undergo, may be explained by their being inflected forms.

११ एकादशन् 'eleven'.	१७ सप्तदशन् (ved. सप्तदश) 'seven-teen'.
१२ द्वादशन् 'twelve'.	
१३ त्रयोदशन् 'thirteen'.	१८ अष्टादशन् 'eighteen'.
१४ चतुर्दशन् 'fourteen'.	१९ नवदशन् or जनविंशति 'nine-teen'.
१५ पञ्चदशन् 'fifteen'.	
१६ षोडशन् 'sixteen'.	

The numerals from 'twenty' to 'hundred' are formed in a similar manner:—

## २० विंशति

- २१ एकविंशति  
 २२ द्वाविंशति  
 २३ त्रयोविंशति  
 २४ चतुर्विंशति  
 २५ पञ्चविंशति  
 २६ षट्त्रिंशति  
 २७ सप्तविंशति  
 २८ अष्टाविंशति  
 २९ {नवविंशति or  
 {ऊनविंशति

## ३० त्रिंशत्

- ३१ एकत्रिंशत्  
 ३२ द्वित्रिंशत्  
 ३३ त्रयस्त्रिंशत्  
 ३४ चतुस्त्रिंशत्  
 ३५ पञ्चत्रिंशत्  
 ३६ षट्त्रिंशत्  
 ३७ सप्तत्रिंशत्  
 ३८ अष्टात्रिंशत्  
 ३९ {नवत्रिंशत् or  
 {ऊनचत्वारिंशत्

## ४० चत्वारिंशत्

- ४१ एकचत्वारिंशत्  
 ४२ {द्वाचत्वारिंशत् or  
 {द्विचत्वारिंशत्  
 ४३ {त्रयचत्वारिंशत् or  
 {त्रिचत्वारिंशत्  
 ४४ चतुश्चत्वारिंशत्  
 ४५ पञ्चचत्वारिंशत्  
 ४६ षट्चत्वारिंशत्  
 ४७ सप्तचत्वारिंशत्  
 ४८ {अष्टाचत्वारिंशत् or  
 {अष्टचत्वारिंशत्

४९ {नवचत्वारिंशत् or  
 {ऊनपञ्चाशत्

## ५० पञ्चाशत्

- ५१ एकपञ्चाशत्  
 ५२ {द्वापञ्चाशत् or  
 {द्विपञ्चाशत्  
 ५३ {त्रयःपञ्चाशत् or  
 {त्रिपञ्चाशत्  
 ५४ चतुःपञ्चाशत्  
 ५५ पञ्चपञ्चाशत्  
 ५६ षट्पञ्चाशत्  
 ५७ सप्तपञ्चाशत्  
 ५८ {अष्टापञ्चाशत् or  
 {अष्टपञ्चाशत्  
 ५९ {नवपञ्चाशत् or  
 {ऊनषष्टि

## ६० षष्टि

- ६१ एकषष्टि  
 ६२ {द्वाषष्टि or  
 {द्विषष्टि  
 ६३ {त्रयष्षष्टि or  
 {त्रिषष्टि  
 ६४ चतुष्षष्टि  
 ६५ पञ्चषष्टि  
 ६६ षट्षष्टि  
 ६७ सप्तषष्टि  
 ६८ {अष्टाषष्टि or  
 {अष्टषष्टि  
 ६९ {नवषष्टि or  
 {ऊनसप्तति

## ७० सप्तति

- ७१ एकसप्तति  
 ७२ {द्वासप्तति or  
 {द्विसप्तति

७३ { वयःसप्तति or चिसप्तति	८८ अष्टाशीति
७४ चतुःसप्तति	८९ { नवाशीति or ऊननवति
७५ पञ्चसप्तति	९० नवति
७६ षट्सप्तति	९१ एकनवति
७७ सप्तसप्तति	९२ { द्वात्रिंशति or द्विंशति
७८ { अष्टासप्तति or अष्टसप्तति	९३ { त्रयोविंशति or त्रिंशति
७९ { नवसप्तति or ऊनाशीति	९४ चतुर्विंशति
८० अशीति	९५ पञ्चविंशति
८१ एकाशीति	९६ षट्त्रिंशति
८२ द्वाशीति	९७ सप्तविंशति
८३ त्र्यशीति	९८ { अष्टाविंशति or अष्टनवति
८४ चतुरशीति	९९ { नवविंशति or ऊनशत
८५ पञ्चाशीति	
८६ षडशीति	
८७ सप्ताशीति	

१०० शत masc. and neuter.—१००० सहस्र masc. ntr.—१०,००० अयुतं ntr.—१००,००० लाख ntr., and लखा fem.—‘One million’ प्रयुतं ntr.—‘Ten millions’ कोटि fem.—‘Hundred millions’ अर्बुद masc. ntr.—‘Thousand millions’ महार्बुद (व्यर्बुद) ntr.—‘Ten thousand millions’ पद्म ntr., अब्ज ntr. (खर्व ntr.).—‘Hundred thousand millions’ महापद्म ntr.—‘A billion’ खर्व ntr.

§ 257. The numbers ‘two hundred’, ‘three hundred’ &c. up to ‘a thousand’, and ‘two thousand’, ‘three thousand’ up to ‘ten thousand’ are expressed either by conjoining the first ten cardinals as attributives with the duals and plurals of शत ‘hundred’ and सहस्र ‘a thousand’, or by compounding them with both; the compounds are singular neuters, e. g. द्वे शते (dual ntr.) or द्विशतम् (nom. sing. ntr.) ‘two hundred’, त्रीणि शतानि (plur. ntr.) or त्रिशतम् ‘three hundred’.

दशशती fem. sing. ‘ten hundred’ occurs for सहस्र ‘a thousand’.

When any number from ‘eleven’ to ‘fifty’ is to be added to शत ‘a hundred’, or सहस्र ‘a thousand’, the numeral implying the additional

number is changed to an adjective by affixing an **ञ**, before which final **ञ्**, **ञति**, and **ञत्** are dropped. These adjectives agree with the numeral which expresses the larger number, in gender, number, and case and are placed before them, e. g. **एकादशं** (from **एकादशन्** + **ञ**) **शतम्** 'one hundred and eleven'.

The word **अधिक** 'increased (by)' is compounded with other numerals in order to denote addition, e. g. **पञ्चाधिक** 'increased by five'. These compounds either agree with **शत**, **सहस्र** &c. in case, number, and gender, or are compounded with them, e. g. **पञ्चाधिकं शतम्** or **पञ्चाधिकशतम्** 'hundred and five'.

§ 258. In order to denote subtraction, the subtrahend is compounded with following **ऊन** 'diminished (by)', e. g. **पञ्चोन** 'diminished by five'. These compounds (cf. § 257) are either joined to the minuend as adjectives or compounded with it, e. g. **पञ्चोनं शतम्** or **पञ्चोनशतम्** 'hundred diminished by five' = 'ninety five'. But when a number is diminished by one, the word **एक** 'one' is generally left out and **ऊन** prefixed to the minuend, e. g. **ऊनविंशति** 'twenty diminished (by one)' = 'nineteen'.

§ 259. The first four numerals are declinable in the three genders. **एक**, the crude form of the masc. and neuter, has in the fem. **एका**. **द्वि** 'two' has in the masc. and neuter as crude form **द्व**, in the fem. **द्वा**. **त्रि** 'three' is the crude form in the masc. and neuter, and substitutes in the fem. **तिसृ**. **चतुर्** 'four' likewise substitutes in the fem. **चतसृ**.

The following numbers up to **नवदशन्** 'nineteen' are used as adjectives with the same terminations in all genders, agreeing in case with the corresponding substantives, e. g. **पञ्चसु ग्रामेषु** 'in five villages'.

The numerals from **ऊनविंशति** 'nineteen' up to **नवविंशति** 'ninety nine' are substantives of the feminine gender; **ऊनशत** 'ninety nine' has the same gender as **शत**, which as well as that of the following numerals is mentioned in § 256.

The objects numbered by these numerals are generally put in the genitive plural, e. g. 'twenty sons' **विंशतिः पुत्राणाम्**, but sometimes also in the same case as the numeral, e. g. **नवतिं पुरः** 'ninety towns', or the numeral even takes the terminations of the plural, e. g. **षष्ठ्यीतसु** 'eighty six'.

§ 260. The declension of the numerals up to नवदशन् has some irregularities.

एक 'one', as already mentioned (§ 251), follows in a great number of cases the pronominal declension. The dual is wanting and the plural signifies 'some'.

SINGULAR.			PLURAL.			
	masc.	ntr.	fem.	masc.	ntr.	fem.
N.	एकस्	एकम्	एका	N. } एके	} एकानि	एकास्
V.	एक		एके	V. }		
Acc.	एकम्		एकाम्	A. एकान्		
I.	एकेन		एकया	I.	एकेस्	एकानिस्
D.	एकस्यै		एकस्यै	D. }	एकेभ्यस्	एकान्यस्
Abl.	एकस्मात्		एकस्मात्	A. }		
G.	एकस्य		एकस्य	G.	एकेषाम्	एकानाम्
L.	एकस्मिन्		एकस्मिन्	L.	एकेषु	एकानु

द्व 'two' follows the nominal declension (§§ 225, 226) and is used in the dual only. The remaining numerals up to नवदशन् are declinable in the plural only and have many irregularities. I shall give पञ्चन् as the model of those which end in न्.

	m.	n.	f.		m.	n.	f.
N. V. A.	द्वौ	द्वे	द्वे	'two'	N. V.	त्रयस्	त्रीणि तिस्रस् 'three'
I. D. A.	द्वान्धाम्			A.	त्रीन्		
G. L.	द्वयोस्			I.	त्रिभिस्	तिसृभिस्	
				D. A.	त्रिभ्यस्	तिसृभ्यस्	
				G.	त्रयाणाम्	तिसृणाम्	
				L.	त्रिषु	तिसृषु	

	m.	n.	f.
N. V.	चत्वारस्	} चत्वारि	चतस्रस् 'four'
A.	चतुरस्		
I.	चतुर्भिस्		चतसृभिस्
D. A.	चतुर्भ्यस्		चतसृभ्यस्
G.	चतुर्षाम्		चतसृषाम्
L.	चतुर्षु		चतसृषु

	m. f. n.	m. f. n.	m. f. n.
N. V. A.	पञ्च 'five'	षट् 'six'	अष्ट or अष्टौ 'eight'
Instr.	पञ्चभिस्	षट्भिस्	अष्टभिस् or अष्टाभिस्
D. Abl.	पञ्चभ्यस्	षट्भ्यस्	अष्टभ्यस् or अष्टाभ्यस्
Gen.	पञ्चानाम्	षट्णाम्	अष्टानाम्
Loc.	पञ्चसु	षट्सु	अष्टसु or अष्टासु

ऊनविंशति 'nineteen' and the numerals from षष्टि 'sixty' to नवमवति 'ninety nine' and कोटि 'ten millions' follow the paradigm मति (§ 229).

ऊनविंशत् 'twenty nine' up to नवपञ्चाशत् 'fifty nine' follow the rules given in §§ 212 and 213, II, e. g. sing. nom. voc. विंशत्, accus. विंशतम्, instr. विंशता &c.

ऊनशत 'ninety nine' and the rest ending in श follow § 225.

#### ORDINALS.

§ 261. The ordinals, except the equivalent of 'the first', are derived from the crude forms of the cardinals, as will be shown by the following list.

m. n.	f.	m. n.	f.
प्रथम	प्रथमा or	दशम	दशमी 'the tenth'
अधिम	अधिमा or	एकादश	एकादशी 'the eleventh'
आदिम	आदिमा		and so on up to
द्वितीय	द्वितीया 'the second'	नवदश	नवदशी or
तृतीय	तृतीया 'the third'	ऊनविंश	ऊनविंशी
चतुर्थ	चतुर्थी or	विंश	विंशी or
तुरीय	तुरीया or	विंशतितम	०मी
तुर्थ	तुर्था		and so on up to
पञ्चम	पञ्चमी or	नवमवत	नवमवती or
पञ्चथ	पञ्चथी	नवमवतितम	०मी or
षष्ठ	षष्ठी 'the sixth'	ऊनशततम	०मी
सप्तम	सप्तमी 'the seventh'	शततम	०मी 'the hundredth'
अष्टम	अष्टमी 'the eighth'		and so on.
नवम	नवमी 'the ninth'		

The masculines and neuters ending in **ञ** are declined according to § 225; the feminines in **ञा** according to § 226, and those ending in **ई** analogously to **देवी** in § 230. But **प्रथम**, **द्वितीय**, and **तृतीय** may use in some cases the pronominal terminations, as already stated in §§ 254 and 253.

### CHAPTER III. INDECLINABLES.

§ 262. The indeclinables comprise 1. a few nouns (cf. § 211), 2. the adverbs, particles, and interjections, 3. the conjugational inflexions.

§ 263. I. Adverbs and particles are derived from nouns and pronouns by the following affixes:—

1. **तस्**. This affix signifies 'from' (ablative), e. g. **ग्राम** 'a village', **ग्रामतस्** 'from the village'.

The pronouns **तत्**, **त्वं**, and **यत्** subjoin this affix to their inflective bases **त**, **त्वं**, and **य** (§ 245), e. g. **ततस्**. The pronoun **इदम्** to **इ**, **इतस्**; **अदस्** to **अमु**, **अमुतस्**; **किम्** to **कु**, **कुतस्** 'whence'; **एतत्** forms it from **अ**, **अतस्**.

This affix is also added to the prepositions **अभि** and **परि**, **अभितस्**.

2. **सात्**. When the adverbs formed by this affix are connected with the verbs **अस्** 'to be', **भू** 'to become', and **कृ** 'to make', they signify that some other object is, or has become, or has been changed to that which the noun expresses, e. g. **अपिसात्** (from **अपि** 'fire') **कृ** 'to change entirely to fire'. The **स** of this affix is never changed to **ष** (contrary to § 17).

3. **वत्** signifies 'like', **ब्राह्मणवत्** 'like a Brahman'.

4. **शस्** signifies 'fold' and 'successive order', e. g. **द्विशस्** 'two-fold', **पादशस्** 'foot by foot'.

5. **धा** is added to imply 'partition' and 'kind', **द्विधा** 'of two kinds'.

6. **कलस्** is likewise attached to numerals to signify 'times', e. g. **पञ्चकलस्** 'five times'; **एक** 'one' is represented by **स** and the affix by



कृत, सकृत 'once'; स् is added to द्वि, त्रि, and चतुर्, द्विस् 'twice'; after चतुर् the स् is dropped, चतुर् 'four times'.

7. चा is added to some words in the sense of a locative, पुरुषवा 'amongst men'; also after स 'one', सचा 'with'. When added to pronouns, it shortens its final and the pronouns substitute their inflective bases, as in nro. 1, तच्च 'in that (place)', अमुच, कुच, अच; इदम् subjoins ह् in the same signification, इह 'here'; in the same way also कुह is derived from किम्, and सह 'with' from स, which may affix also चम्, सचम् 'with'.

8. दा and हि are added to pronouns to signify 'time'; the bases of the pronouns are the same as in nro. 1 and 7, यदा, चर्हि 'when'. The forms तदा and इदा, of which the latter occurs only in the Veda, add also नीम्, तदानीम्, इदानीम्.

9. या is likewise added to pronouns to denote 'manner'; the bases of the pronouns are the same as in nro. 1, 7, and 8, तथा 'in that manner'. But इदम् substitutes इत् and takes the affix चम्, इत्चम्. The same affix occurs also in कचम्, from किम्, 'in what manner'.

10. तात् is subjoined to words expressing space and time without changing the signification, e. g. प्राच् 'in front' प्राक्तात् (cf. §§ 193 and 221, I, *prāk-shu* in the locative plural). Some forms ending in च insert स् before this affix, e. g. अवर अवरस्तात् 'behind'; similarly from उपरि 'above' उपरिष्ठात् with ष्ट instead of स्त after इ as in § 241.

§ 264. II. As adverbs are used further:—

1. The accusatives singular neuter of all adjectives, e. g. मुहु 'softly'.

2. A kind of adverbial compounds, called अवधीभाव 'indeclinables', the first part of which is an indeclinable, e. g. a preposition, अति 'over', whilst the last part has the form of an accusative singular neuter, e. g. यथाशक्ति 'according to (यथा) one's power (शक्ति)'. The last members are modified according to §§ 210b and 225, e. g. अधि with गोपा 'cowherd' makes अधिगोपम् 'amongst the cowherds'. For सह 'with', when first member, is substituted स, e. g. सचक्रम् 'with the discus (चक्र)'. When the second member as simple word ends in a consonant, except nasals, semivowels, and sibilants, च sometimes must,

sometimes may be added, e. g. ऽअनडुह् 'beast of burden' must become ऽअनडुहम्, but ऽसमिध् 'fuel' may become ऽसमिधम्, e. g. with उप, उपसमित् or उपसमिधम्. For further details cf. my V. G. § 682.

3. Many words, for which cf. my V. G. § 783, III and the dictionary.

§ 265. III. The particles are:—

1. The prepositions which serve to determine more precisely the sense of the cases. As prepositions are used:—

a) The greater part of the prepositions enumerated in § 189, viz. अति 'over' with the accusative, in the Veda also with the genitive. —अधि 'over' with the locative, in the Veda also with the accusative, instrumental, and ablative; when doubled, अध्वधि, with the accusative. —अनु 'after' in the significations 'to', 'for', 'with' &c. with the accusative and ablative; in the Veda also with the genitive.—अप 'away', 'from' with the ablative.—अभि 'to' with the accusative in the same significations as अनु.—अव 'away' in the Veda with the ablative.—आ 'till to' with the ablative; in the Veda 'near to' with the locative, 'till to' with the accusative.—उप 'over, near' with the locative; 'under' with the accusative.—परि 'around' with the accusative; in the Veda also with the instrumental; in the sense of 'except' with the ablative, in the Veda also in the signification 'over'.—प्रति 'towards' with the accusative; 'instead' with the ablative.—सम् 'with' with the instrumental in the Veda.

b) Some other particles and adverbs. With the *accusative*: अधोधस् 'near'; अन्तर् 'between'; in the Veda also with the genitive and locative; अन्तरा and अन्तरेष 'between', 'in', 'outwards'; तेन 'in that direction', 'there against'; येन 'where against'; अभितस् 'on both sides'; उपर्युपरि 'over'; उभयतस् 'on both sides'; धिक् 'fle', also with the vocative; निकषा 'near', 'between'; परितस् 'round about'; समथा 'with', 'near', 'in'; सर्वतस् 'from all sides'; हा 'woe!'.

With the *accusative*, *ablative*, or *genitive*: words signifying 'far', or 'near', like दूरम् 'far', अन्तिकम् 'near'.

With the *accusative*, or *genitive*: अधरेष 'under', उपरि 'over',

उत्तरेण 'to the north (of)', दक्षिणेण 'to the south (of)', अन्ते 'without' (also with the ablative).

With the *accusative*, or *locative*: तिरस् 'across'.

With the *instrumental*: the words signifying 'with', अमा, ओषम्, सञ्जुस्, यथा (also with the ablative and locative), सचम्, यथा, समम्, सह, साकम्, सार्धम्, and in the Veda क्वात्.

With the *dative*, in the Veda also with the locative: अक्षम् 'enough', but, when prohibitive 'away with', with the instrumental; नमस् 'veneration', वषट्, स्वधा, and स्वाहा, words used at sacrifices, स्वस्ति 'hail' (well-being).

With the *dative* or *genitive*: शम् 'hail'.

With the *ablative*: आरात् 'far', वहिस् 'out', 'outwards', the accusatives of the neuter gender of nouns ending in अच्, e. g. प्राक् 'before'; उत्तराहि 'from above', दक्षिणाहि 'from the right side', प्रभृति 'beginning with, &c.'

With the *ablative*, or *genitive*: उत्तरा 'from above', दक्षिणा 'from the right side', पश्चा 'behind'.

With the *genitive*: अधस् 'below', also with the ablative and in the Veda with the accusative; अन्ति (vedic) 'opposite', अवस् 'below', पुरस् 'before', 'to the east', अवरतस् 'from behind', उत्तरतस् 'from the north', परतस् 'behind', अधरात् 'below', उत्तरात् 'to the north', दक्षिणात् 'to the south', and all the adverbs ending in अस्तात्.

2. Some few words which modify the signification of the preceding word, e. g. अपि 'even', after numerals 'all', चत्वारो पि 'all four', सर्वे पि 'all together'; इत् (vedic), ईम् (vedic), च (vedic), इ 'just', एव 'truly', to the pronoun तत् it gives the signification of the Latin *dem* in *idem*, स एव 'the same'; कम् (vedic) 'well'; चन and चित्, following cases or derivatives of the interrogative pronoun, give them the signification of indefinite pronouns, e. g. किं चित् 'something'.

### 3. The conjunctions.

a) Copulative conjunctions are: अथ 'now', 'and', अथो 'then', अपि 'moreover', आत् (in the Veda) 'then', उत 'and', च 'and', following the word to which it belongs, like the Latin *que*, तत् 'then', 'thus', तथा 'thus', 'also', 'and', किं च 'farther'.

b) Disjunctive conjunctions are: वा 'or' (following the word to which it belongs), वा ... वा 'either ... or' (following the word to which they belong).

c) Adversative conjunctions are: अथ वा 'but'no', तु 'but', किं तु 'but'.

d) Conditional conjunctions are: चेत् and'चदि 'if'.

e) Causal conjunctions are: हि, तत्, तेने, तस्मात् 'for this reason', 'for'.

f) Interrogative conjunctions are: आहो स्मित्, उताहो, किम्, किम्, कश्चित् &c.

g) Affirmative conjunctions are: अथ 'indeed', अथ किम् 'yes', अद्या 'truly', तथा 'thus', अस्मि, नूनम् 'certainly'.

h) Negative conjunctions are: न 'no', नतु, नहि, नहिक्म &c.

§ 266. There are a great number of interjections, e. g. for 'calling', अहह, भगो, भो &c., cf. the dictionary and my K. G. § 521.

§ 267. The indeclinables may form comparatives and superlatives. In the comparative तराम् is affixed, तमाम् in the superlative, e. g. from अव 'away', अवतराम्, अवतमाम्; from उच्चैस् 'high', उच्चैस्तराम्, उच्चैस्तमाम्; from पचति, third person singular of the present Parasmaipada of पच 'he cooks', पचतितराम्, पचतितमाम्.

#### APPENDIX TO PAGE 10.

EXERCISE IN READING (WITHOUT ACCENTS): HITOPADEṢA II, 4.

अस्थर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः । तस्मै  
*asty arbudaṣikharanāmnī parvate mahāvīkramo nāma siṃhaḥ. tasya*  
 पर्वतकुहरमधिगमयानस्मै केशरायं प्रत्यहं कश्चिन्मुषि-  
*parvatakuḥaram adhiḡayānasya keṣarāyaṁ pratyaham kaṣchin mūshi-*  
 कश्चिन्नति । स सिंहः केशरायं लूनं दृष्ट्वा कुपितस्तं विव-  
*kaṣ chhinatti. sa siṃhaḥ keṣarāyaṁ lūnam dṛiṣṭvā kupitas taṁ viva-*  
 रान्तर्गतं मूषिकमलभमानो चिन्तयत् किमत्र विधेयम् यतः  
*rāntargataṁ mūṣhikam alabhamāno chintayat. kim atra vidheyam. yataḥ*

बुद्धशत्रुर्भवेत्सु

विक्रमान्नैव लभ्यते ।

*kshudraçatrur bhaved yas tu vikramān naiva labhyate ।*

तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सेनिकः ॥

*tañ nihantuñ puraskāryaḥ sadṛiṣas tasya sainikaḥ ॥*

इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विडालो मांसाहा-  
*ity ālochya tena siñhena grāmañ gatvā dadhikarṇanāma viḍḍalo māṃsāhā-*

हारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः । ततस्तद्व्याधौ-  
*hārañ dattvā prayatnād āniya svakandare dhṛitaḥ. tatas tadbhayān mū-*

षिको न बहिर्निःसरति । तेनासौ सिंहो चतकेशरः सुखं स्व-  
*shiko na bahir niḥ sarati. tenāsau siñho kshatakeçaraḥ sukhañ swa-*

पिति । मूषिकशब्दं यदायदा शृणोति । तदातदा मांसाहारदानेन तं  
*piti. mūshikaçabdañ yadāyadā śṛiṇoti, tadātadā māṃsāhāradānena tañ*

विडालं सं वर्धयति । अथैकदा स मूषिकः बुधा पीडितो बहि-  
*viḍḍalañ sañ vardhayati. athaīkadā sa mūshikaḥ kshudhā piḍḍito bahi-*

रस्वार्जारेण प्राप्तो व्यापादितश्च । अनन्तरं स सिंहो यदा कदा  
*ran mārjāreṇa prāpto vyāpāditaḥ cha. anantarañ sa siñho yadā kadā*

चिदपि तस्मै मूषिकस्य शब्दं न शृणोति । तदुपयोगाभावाद्दि-  
*chid api tasya mūshikasya çabdañ na śṛṇvati, tadupayogābhāvād viḍ-*

दालो मांसाहारदाने मन्दादरो बभूव । ततो सौ दधिकर्णो व्याहारमा-  
*ḍalo māṃsāhāradāne mandādaro babhūva tato sau dadhikarṇo vyāhāra-*

माहर्ष्यो भवत् अतो हं ब्रवीमि ।  
*vād durbalo bhavāt ato hañ bravāmi ।*

निरपेक्षो न कर्तव्यो भूषिः स्वामी कदा चन ।

*nirapekṣho na kartavyo bhūṣiḥ svāmī kadā chana ।*

निरपेक्षं प्रभुं हत्वा भूषः स्वाहधिकर्षयत् ॥

*nirapekṣhañ prabhuñ hṛtvā bhūṣaḥ syād dadhikarṣayat ॥*

S. 1. <i>bodhāni</i> , may I	know	<i>bodhya</i> , or <i>bodhaniya</i> , or <i>bodhitavya</i> , what is or ought to be known
2. <i>bodha</i>		
or <i>bodhatāt</i>		
3. <i>bodhata</i>		
or <i>bodhatāt</i>		
D. 1. <i>bodhāva</i>	ow <i>abodhishye</i> , I should know	<i>abodhishye</i> , I should be
2. <i>bodhatam</i>	<i>abodhishyathās</i>	known
3. <i>bodhatām</i>	<i>abodhishyata</i>	&c.
P. 1. <i>bodhāma</i>	<i>abodhishyāvahi</i>	like the
2. <i>bodhata</i>	<i>abodhishyethām</i>	Ātmanepada
or <i>bodhatāt</i>	<i>abodhishyetām</i>	
3. <i>bodhantu</i>	<i>abodhishyāmahi</i>	
	<i>abodhishyadhvam</i>	
	<i>abodhishyanta</i>	
S. 1. <i>bubodha</i> , I have	PRECATIVE.	
2. <i>bubodhitha</i>	y <i>bodhishiya</i> , I pray, I may	<i>bodhishiya</i> , I pray, I
3. <i>bubodha</i>	v <i>bodhishishthās</i> [know	may be known
D. 1. <i>bubudhiva</i>	<i>bodhishishṭa</i>	&c.
2. <i>bubudhathus</i>	<i>bodhishivahi</i>	like the
3. <i>bubudhatus</i>	<i>bodhishiyāsthām</i>	Ātmanepada
P. 1. <i>bubudhima</i>	<i>bodhishiyāstām</i>	
2. <i>bubudha</i>	<i>bodhishimahi</i>	
3. <i>bubudhus</i>	<i>bodhishidhvam</i>	
	<i>bodhishiran</i>	
<i>bubudhvat</i> &c.,	ABSOLUTE.	
having	<i>budhitvā</i> , or <i>bodhitvā</i> , having known and having	been known
<i>bud</i>		
8. 1. <i>abudham</i> , I had	INFINITIVE.	
2. <i>abudhas</i>	<i>bodhitum</i> , to know.	
3. <i>abudhat</i>		
D. 1. <i>abudhāva</i>		
2. <i>abudhatam</i>		
3. <i>abudhatām</i>		
P. 1. <i>abudhāma</i>		
2. <i>abudhata</i>		
3. <i>abudhan</i>		

[illegible]

<div> <div>Active.</div> <div>Parasmaipada.</div> <div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> </div> </div>	<div> <div> <div>PRESENT.</div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> </div> <div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> </div> </div>	<div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> <div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> <div> <div>3. bodhaya</div> <div>2. bodhaya</div> <div>1. bodhaya</div> </div> </div> </div>
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## Active.

## Passive.

upada.

Ātmanepada.

## PARTICIPLE OF THE FUTURE.

upāśhyant, what will	bubodhishishyamāṇa, what	bubodhishishya, bubodhishaniya,
wish to know	will wish to know	bubodhishitavya, what is
		or ought to be wished
		to know

## CONDITIONAL.

I śhyam, I should	abubodhishishye, I should	abubodhishishye, I should be
wish to know	wish to know	wished to know
śhyas	abubodhishishyathās	&c.
śhyat	abubodhishishyata	
śhyāva	abubodhishishyāvahi	like the Ātmanepada
śhyatām	abubodhishishyethām	
śhyatām	abubodhishishyetām	
śhyāma	abubodhishishyāmahi	
śhyata	abubodhishishyadhvam	
śhyan	abubodhishishyanta	

## PRECATIVE.

īsam, I pray, I	bubodhishishīya, I pray, I	bubodhishishīya, I pray, I
may wish to know	may wish to know	may be wished to know
īś	bubodhishishishthās	&c.
īt	bubodhishishishṭa	
īśva	bubodhishishivahi	like the Ātmanepada
īstām	bubodhishishīyāsthām	
īstām	bubodhishishīyāstām	
īśma	bubodhishishimahi	
īsta	bubodhishishidhvam	
īsus	bubodhishishīran	

## ABSOLUTIVE.

bubodhishitvā, having wished to know, or having
been wished to know

## INFINITIVE.

bubodhishitum, to wish to know.

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 լեզվի հարցով  
 և ինքն խոսքի  
 լեզվի հարցով

ԲԱ ԵՐԱԿՐՈՂ  
 ԲԱՅ Ի ԵՐԱԿՐՈՂ

**Passi!**

Passive.  
like the  
Passive  
of the  
first form

peatedly  
&c.  
like the Passive  
of the  
first form

be known re-

like the Passive  
of the  
first form

бодушыя, I may be known repeatedly

Second Form. *Passive.*

2nd Form.

Active. Passive.

dhishyamāṇa,  
[1] what will know  
our repeatedly

**nudhishye**, I should  
know repeatedly  
**nudhishyathās**  
**nudhishyata**  
**nudhishyātāhi**  
**nudhishyethām**  
**nudhishyetām**  
**nudhishyāmahi**  
**nudhishyadhvam**  
**nudhishyanta**

dhishhiya, I pray, I  
I may know repeatedly

dhishishthās  
dhishishṭa  
dhishivahi  
udhishīyāsthām  
udhishīyāstām  
udhishāmahi  
udhishidhvam  
udhishiran

upya<sup>1</sup>dhishîdhvam  
upya<sup>1</sup>dhishîran

repeatedly or having

Yes, I may

*bobudhya, bo-  
budhaniya,  
bobudhi-  
tavya, what  
is or ought  
to be  
known re-  
peatedly*

like the  
Passive  
of the  
first form

like the  
Passive  
of the  
first form

[illegible]



**Passi**

Passive.  
like the  
Passive  
of the  
first form

peatedly  
 &c.  
 like the Passive  
 of the  
 first form

I bodudhya, may I  
 be known re-

peatedly  
&c.  
like the Passive  
of the  
first form

Եւ ի մայ

**Passive.**

Second Form.

snr Active.

**dhishyamāṇa,**  
**what will know**  
**repeatedly**

**2nd Form.**

udhishye, I should  
 know repeatedly  
 udhishyathāś  
 udhishyata  
 udhishyāvahi  
 udhishyethām  
 udhishyetaṁ  
 udhishyāmahi  
 udhishyadhvam  
 udhishyanta

I know my know repeatedly

udhishishthās  
udhishishṭa  
udhishivahi  
uudhishiyāsthām  
uudhishiyāstām  
uyudhishimahi  
uyudhishidhvam  
uyudhishiran

*sp.* or having

repeatedly  
I may  
ly

**General Form.**

**Passive.**

*bobudhya, bo-  
budhaniya,  
bobudhi-  
tavya, what  
is or ought  
to be  
known re-  
peatedly*

like the  
Passive  
of the  
first form

like the  
Passive  
of the  
first form



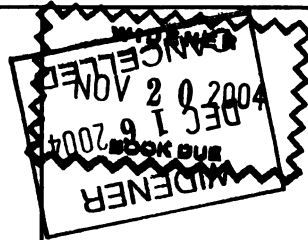
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